What heere wee see is but a Graven face
Onely the shadow of that brittle case
Wherein were treasurd vp those Gems which
Hath left behind him to Posterity

ENCHIRIDION.

Containing

INSTITUTIONS,

DIVINE, { Contemplative. / Practical.

MORAL, { Ethical. / Oeconomical. / Political.

Written by

FRA. QUARLES.

LONDON,
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Jayn Taylor

TO

The glorious Object of our Expectation,

CHARLES,

Prince of WALES.

SIR,

WHen Subjects bring Presents to their Princes, 'tis not because their Prince wants them, but that Subjects wants better ways to express the bounty of their unknown affections: I know your Highness wants not the best means that all the World affords to ground and perfect You in all those Princely Qualities which best the hopeful Son of such a Royal Father; yet the boldness of my zeal is such, that nothing can call back mine Arm, or stay the progress of my Quill, whose emulous desire comes short of none in the expressions of most loyal and unfeigned affection. To which end, I have presum'd to consecrate these few lines to your illustrious Name, as Rudiments to ripen (and they will ripen, with your growing youth,

if they but feel the Sunſhine of your gracious Eye. My Service in this Subject were much too early for your Princely view, did not your apprehenſion as much tranſcend the greatneſs of your years; the forwardneſs of whoſe ſpring thruſts forth theſe haſty leaves. Your Highneſs is the expectation of the preſent Age, and the point of future hopes: and curſed be he that both with pen and prayers, ſhall not be ſtudious to advantage ſuch a high-priz'd Bleſſing: Live long our Prince; and when your Royal Father ſhall convert his Regal Diadem into a Crown of Glory, inherit his Vertues *with his* Throne, *and prove another* Phœnix *in ſucceeding Generations: So*

Prayed for, and Prophelied,

By

Your Highneſs's moſt Royal,

and moſt humble Servant,

F. R. A. QUARLES.

TO THE READER.

ALL *Rules* are not calculated for the *Meridian* of every State. If all Bodies had the same *Constitution*: or all *Constitutions* the same *Alterations*; and all *Alterations* the same *Times*, the Emperick were the best Physician. If all States had the same *Tempers* and *Distempers*, and both the same *Conservatives*, and both the same *Cures*, Examples were the best Directions; and Rules digested from those examples, were even almost infallible. The Subject of Policy is *Civil Government*; the Subject of that Government is Men; the variableness of those Men disabsolutes all *Rules*, and limits all *Examples*. Expect not therefore, in these, or any of the like nature, such impregnable Generals, that no exceptions can shake. The very discipline of the Church establish'd and confirm'd by the infallible choice, is not tyed to all *Times*

or to all *Places*. What we here present you with, as they are no *Rocks* to build perpetuity upon, so they are not *Rocks* to split Belief upon; it is less danger to rely upon them, than to neglect them; nor let any think (in these Pamphleting Days, and Audacious Times of unlicens'd *Pasquils*) I secretly reflect upon Particulars, or look through a Mask upon the passage of these distempered Times; far be it off from my Intention, or your Imaginations: My true Ambition is to present these few *Political Observations* to the tender youth of my Thrice Hopeful Prince, which like an Introduction, may lead him to the Civil Happiness of more Refined Days, and Ripen Him in the Glorious Vertues of his Renowned Father, when Heaven, and the succeeding Age, shall stile him with the Name of CHARLES the Second.

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ENCHIRIDION.

CENT. I.

CHAP. I.

PIety and Policy are like *Martha* and *Mary*, Sisters: *Martha* fails, if *Mary* help not; and *Mary* suffers, if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy go hand in hand, there War shall be Just, and Peace honourable.

CHAP. II.

LET not civil Discords in a Forreign Kingdom encourage thee to make invasion. They that are

factious

factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common enemy: Those whom evil commotions set at variance, foreign Hostility reconciles. Men rather affect the possession of an inconvenient good, than the possibility of an uncertain better.

CHAP. III.

IF thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive that new favours can cancel old injuries: No Conqueror sits secure upon his new got Throne; so long as they subsist in power, that were despoil'd of their possessions by his Conquests.

CHAP. IV.

LEt no price nor promise of Honour bribe thee to take part with the enemy of thy natural Prince:

Assure

Assure thy self whoever wins, thou art lost: if thy Prince prevail, thou art proclaimed a Rebel, and branded for death; if the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason, hates the Traitor.

CHAP. V.

IF thy strength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou sit sure: if not, thy fall will be the greater: as worth is fit matter for glory; so glory is a fair mark for envy. By how much the more thy advancement was thought the reward of desert; by so much thy fall will administer matter for disdain: It is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be depress't as dangerous.

CHAP.

CHAP. VI.

IT is the duty of a Statesman, specially in a free State, to hold the Common-wealth to her first frame of Government, from which the more it swerves, the more it declines: which being declin'd, is not commonly reduc'd without that extremity, the danger whereof, rather ruins than rectifies. Fundamental alterations bring inevitable Perils.

CHAP. VII.

THere be three sorts of Government, Monarchical, Aristocratical, Democratical; and they are apt to fall three several ways into ruin: The first by Tyranny; the second by Ambition; the last by Tumult. A Common-wealth grounded upon any one of these, is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

CHAP.

CHAP VIII.

LEt not the proceedings of a Captain, though never so commendable, be confin'd to all times; as these alter, so must they: If these vary and not they, ruin is at hand: He least fails in his design, that meets Time in its own way; and he that observes not the alterations of the times, shall seldom be victorious but by chance: but he that cannot alter his course according to the alterations of the times, shall never be a Conqueror: He is a wise Commander, and only he, that can discover the chance of Times, and changes his proceedings according to the Times.

CHAP. IX.

IF thou desire to make War with a Prince, with whom thou hast formerly ratified a league; assail some Ally of his, rather than himself: if he resent it, and come, or send in aid, thou hast a fair Gale

to

to thy desires: if not, his infidelity in not assisting his Ally, will be discovered: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

CHAP. X.

BEfore thou undertake a War, let thine eye number thy forces, and let thy judgment weigh them: If thou hast a rich Enemy, no matter how poor thy Soldiers be, if couragious and faithful: trust not too much the power of thy treasure, for it will deceive thee, being more apt to expose thee for a prey, than to defend thee: Gold is not able to find good Soldiers, but good Soldiers are able to find out Gold.

CHAP. XI.

IF the Territories of thy equal enemy are situated far South from thee, the advantage is thine, whether he make offensive or defensive war; if North the advantage is his:

his: Cold is leſs tolerable than Heat: This is rather a friend to Nature, than enemy.

CHAP. XII.

IT is not only uncivil, but dangerous, for Soldiers by reproachful words, to throw diſgrace upon the Enemy. Baſe terms are Bellows to a ſlacking Fury, and Goads to quicken up revenge in a flying Foe; He that objects Cowardice againſt a failing enemy, adds ſpirit to him, to diſprove the aſperſion, at his own coſt: it is therefore the part of a wiſe Soldier to refrain it; or of a wiſe Commander to puniſh it.

CHAP. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to ſome loſs) than ſeek for ſatisfaction by the Sword; leſt while they two weaken themſelves by mutual blows, a third decides the controverſie to both their

Ruins

Ruins. When the Frog and the Mouse could not take up the quarrel, the Kite was Umpire.

CHAP. XIV.

LEt that Common-wealth which desires to flourish, be very strict both in her punishments, and rewards, according to the merits of the Subject, and offence of the Delinquent: let the Service of the Deserver be rewarded, lest thou discourage worth; and let the crime of the offender be punish'd, lest thou encourage Vice: the neglect of the one weakens a Common-wealth, the omission of both ruins it.

CHAP. XV.

IT is Wisdom for him that sits at the Helm of a setled State, to demean himself towards his Subjects at all times so, that upon any evil accident, they may be ready to serve his occasion: he that is only gracious at the approach of danger,

will

will be in danger, when he expects deliverance.

CHAP. XVI.

IN all designs which require not sudden execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himself Master of his desires, lays himself open to his own Ruin, and makes himself Prisoner to his own Tongue.

CHAP. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost. It is less reproach by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

CHAP. XVIII.

IT is the excellent property of a good and wise Prince, to use

War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief or to recover a former loss. He that declines Physick till he be accosted with the danger, or weakened with the disease, is bold too long, and wise too late. That peace is too precise, that limits the justness of a War to a Sword drawn, or a Blow given.

CHAP. XIX.

LEt a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, than of those whom his pleasure hath discontented: These want means to execute their pleasures; but they have means at pleasure to execute their desires: Ambition to rule, is more vehement than Malice to revenge.

CHAP. XX.

BEfore thou undertake a War, caſt an impartial eye upon the Cauſe: If it be juſt, prepare thy Army; and let them all know, they fight for God and thee: It adds fire to the ſpirit of a Souldier, to be aſſured that he ſhall either proſper in a fair War, or periſh in a juſt Cauſe.

CHAP. XXI.

IF thou deſire to know the power of a State, obſerve in what correſpondence it lives with her neighbouring State. If ſhe make Alliance with the contribution of Money, it is an evident ſign of weakneſs: If with her valour, or repute of Forces; it manifeſts a native ſtrength: It is an infallible ſign of power, to ſell friendſhip, and of weakneſs to buy it: That which is bought with Gold, will hardly be maintained with Steel.

CHAP. XXII.

IN the calms of peace it is moſt requiſite for a Prince, to prepare againſt the ſtorms of War, both Theorically in reading Heroick Hiſtories; and Practically, in maintaining Martial diſcipline: above all things, let him avoid idleneſs, as the bane of Honour; which in peace indiſpoſes the Body, and in war, effeminates the Soul: He that would be in war victorious, muſt be in peace laborious.

CHAP. XXIII.

IF thy two neighbouring Princes fall out, ſhew thy ſelf, either a true Friend, or a fair Enemy; it is indiſcretion to adhere to him whom thou haſt leaſt cauſe to fear if he vanquiſh: *Neutrality* is dangerous, whereby thou becomeſt a neceſſary prey to the Conquerour.

CHAP. XXIV.

IT is a great argument of a Prince's wiſdom, not only to chuſe, but alſo

alſo to prefer wiſe Counſellours: and ſuch are they, that ſeek leſs their own advantages than his, whom wiſe Princes ought to reward, leſt they become their own carvers; and ſo good Servants, turn bad Maſters.

CHAP. XXV.

IT much conduces to the diſhonour of a King, and the ill fare of his Kingdom, to multiply Nobility, in an over-proportion to the common people: cheap Honour darkens Majeſty; and a numerous Nobility, brings a State to neceſſity.

CHAP. XXVI.

IT is very dangerous to try experiments in a State, unleſs extream neceſſity be urgent, or popular utility be palpable: It is better for a State to connive a while at an inconvenience, than too ſuddenly to ruſh upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be ſucceeded by a weak Succeſſor, he may for a while, maintain a happy State by the remaining vertue of his glorious predeceſſor: But if his life be long, or dying, he be ſucceeded by one leſs valiant than the firſt; the Kingdom is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son: When *Alexander* ſucceeded *Philip*, the world was too little for the Conqueror.

CHAP. XXVIII.

IT is very dangerous for a Prince or Republick, to make continual practice of cruel exaction: For where the Subject ſtands in ſenſe, or expectation of evil, he is apt to provide for his ſafety, either from the evil he feels, or from the danger he fears; and growing bold in conſpiracy, makes Faction; which Faction

ction is the Mother of Ruine.

CHAP. XXIX.

BE careful to consider the good or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evil, provide against it; As there is nothing more terrible than a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury) which if a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by flight or agreement.

CHAP. XXX.

THat Prince who stands in fear more of his own people, than strangers, ought to build Fortresses in his Land: But he that is more afraid of strangers than his own peo-

ple, shall build them more secure in the affections of his Subjects.

CHAP. XXXI.

CArry a watchful eye upon dangers before they come to ripeness, and when they are riper, let loose a speedy hand: He that expects them too long, or meets them too soon, gives advantage to the evil: Commit their beginnings to *Argus* his hundred eyes, and their ends to *Briareus* his hundred hands, and thou art safe.

CHAP. XXXII.

OF all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it; too sudden alterations distemper it. Had *Nero* tuned his Kingdom as he did his Harp, Harmony had been more honourable, and his Reign more prosperous.

CHAP.

CHAP XXXIII.

IF a Prince fearing to be aſſail'd by a foreign Enemy, hath a well arm'd people, well addreſt for War, let him ſtay at home, and expect him there: but if his Subjects be unarm'd, or his Kingdom unacquainted with the ſtroak of War, let him meet the enemy in his Quarters. The farther he keeps the War from his own home, the leſs danger. The ſeat of war is always miſerable.

CHAP. XXXIV.

IT is a neceſſary wiſdom for a Prince to grow in ſtrength, as he encreaſes in Dominions: it is no leſs vertue to keep, than to get: Conqueſts not having power anſwerable to their greatneſs, invite New Conquerors to the ruine of the Old.

CHAP. XXXV.

IT is great prudence in Statesmen, to discover an inconvenience in the birth; which so discovered, is easie to be suppresst: But if it ripen into a custom, the sudden remedy thereof, is often worse than the disease: In such a case, it is better to temporize a little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

CHAP. XXXVI.

IF thou hast conquer'd a Land, whose Laws and Language differ not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body: but if the Laws and Language differ, it is difficult to maintain thy Conquest;

queſt; which that thou may'ſt the eaſier do, obſerve three things: Firſt, to live there in perſon, (or rather ſend Colonies:) Secondly, to aſſiſt the weak inhabitants, and weaken the mighty: Thirdly, to admit no powerful Foreigner to reſide there: Remember *Lewis* the Thirteenth of *France*, how ſuddenly he took *Milan*, and how ſoon he loſt it.

CHAP. XXXVII.

IT is a gracious wiſdom in a Prince in Civil Commotions, rather to uſe *Juleps* than *Phlebotomy*; and better to breath the diſtemper by a wiſe delay, than to correct it with too raſh an Onſet: It is more honourable, by a ſlow preparation to declare him a gracious Father, than by a haſty war to appear a furious Enemy.

CHAP.

CHAP. XXXVIII.

IT is wisdom in a Prince in fair weather to provide for Tempests: He that so much relies upon his peoples faith, to neglect his own preparation, discovers more confidence than wisdom: He that ventures to fall from above, with hopes to be catch'd below, may be dead e're he come to the ground.

CHAP. XXXIX.

HE that would reform an intent State in a free City, buys convenience with a great danger: To work this Reformation with the less mischief, let such a one keep the shadows of their ancient Customs, though in substance they be new: Let him take heed when he alters the natures of things, they bear at least the ancient names. The Com-

Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

CHAP. XL.

UPon any difference between Foreign States, it is neither safe nor honourable for a Prince, either to buy his peace, or to take it up at interest: He that hath not a sword to command it, shall either want it, or want honour with it.

CHAP. XLI.

IT is very requisite for a Prince, not only to weigh his designs in the flower, but likewise in the fruit: He is an unthrift of his honour that enterprizes a design, the falling whereof may bring him more disgrace, than the success can gain him honour.

CHAP.

CHAP. XLII.

IT is much conducible to the happineſs of a Prince, and the ſecurity of his State, to gain the hearts of his Subjects: They that love for fear, will ſeldom fear for love: It is a wiſe Government which gains ſuch a rye upon the Subject, that he either cannot hurt, or will not: But that Government is beſt and moſt ſure, when the Subject joys in his obedience.

CHAP. XLIII.

LEt every Soldier arm his mind with hopes, and put on courage: Whatſoever diſaſter falls, let not his heart ſink. The paſſage of Providence lies through many crooked ways: A deſpairing heart is the true Prophet of approaching evil; his actions may weave the webs of Fortune, but not break them.

CHAP.

CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-employment, from the malicious Scandals of the giddy headed multitude, and to punish it with great severity: Scandal breeds hatred; hatred begets division, division makes faction, and faction brings ruine.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domestick Commotions, or Foreign Invasions, are in the hearts of his subjects; and the means to gain that strength, is, in all his actions to appear for the publick good, studious to contrive, and resolute to perform.

CHAP.

CHAP. XLVI.

A Kingdom is a great building, whose two main supporters are the government of the State and the government of the Church: It is the part of a wise Master, to keep those Pillars in their first posture, irremoveable: If either fail, it is wisdom rather to repair it than remove it: He that pulls down the old to set up the new, may draw the Roof upon his head, and ruin the Foundation.

CHAP. XLVII.

IT is necessary wisdom in a Prince to encourage in his Kingdom *Manufacture*, *Merchandise*, *Art*, and *Arms*: In *Manufacture* lie the Vital Spirit of the Body Politick: In *Merchandise*, the Spirits Natural. In *Arts* and *Arms*, the animal. If either of these languish, the Body droops:

droops: As theſe flouriſh, the body flouriſhes.

CHAP. XLVIII.

TRue Religion is a Settler in a State, rather than a Stickler: while ſhe confirms an eſtabliſh'd Government, ſhe moves in her own Sphere: but when ſhe endeavours to alter the old, or to erect a new, ſhe works out of her own Vineyard: When ſhe keeps the Keys, ſhe ſends ſhowers of Milk: but when ſhe draws the Sword, ſhe ſails in Seas of blood: Labour therefore to ſettle Religion in the Church; and Religion ſhall ſettle peace in thy Land.

CHAP. XLIX.

IF thou entertain any Foreign Soldiers into thine Army, let them bear thy Colours & be at thy pay, leſt they intereſt their own Prince:

Prince: Auxiliary Soldiers are the most dangerous: a Foreign Prince needs no greater invitation to seize upon thy City, than when he is required to defend it.

CHAP. L.

BE cautious in undertaking a design, upon the report of those that are banished their Country, lest thou come off with shame, or loss, or both. Their end expects advantages from thy actions, whose miseries lay hold of all opportunities, and seek to be redrest by thy ruine.

CHAP. LI.

IF thou endeavourest to make a Republick in a Nation where the Gentry abounds, thou shalt hardly prosper in that design: and if thou would'st erect a Principality in a Land, where there is much equality

quality of people, thou ſhalt not eaſily effect it. The way to bring the firſt to paſs, is to weaken the Gentry: The means to effect the laſt, is to advance & ſtrengthen ambitious and turbulent Spirits, ſo that being placed in the midſt of them, their forces may maintain thy power; and thy favour may preſerve their ambition: otherwiſe there ſhall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future miſchiefs, than to have a potent arm for ſuppreſſing preſent evils: Miſchiefs in a State are like Hectick Feavors in a body: In the beginning hard to be known, but eaſie to be cured; but let it alone a while, it becomes more eaſie to be known, but more hard to be cured.

CHAP.

CHAP. LIII.

IF a Kingdom be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance: where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not strengthned by the Commons: then is danger, when the Commonalty trouble the water, and the Nobility step in.

CHAP. LIV.

IT is very requisite for a Prince to have an eye that the Clergy be elected, and come in, either by collations from him, or particular patrons, and not by the people; and their power hold dependance upon home, and not foreign Authority. It is dangerous in a Kingdom, where the Crosiers receive not their power from a Regal Sword.

CHAP.

CHAP. LV.

IT is a perilous weakneſs in a State to be ſlow of reſolution in the time of war: to be irreſolute in determinations is both the ſign and the ruine of a weak State: Such affairs attend not time: Let the wiſe Stateſman therefore abhor delay, and reſolve rather what to do, than adviſe what to ſay: Slow deliberations are Symptoms either of a faint courage, or weak Forces; or falſe Hearts.

CHAP. LVI.

IF a Conquerour hath ſubdued a Countryor a City abounding with pleaſures, let him be very circumſpect to keep himſelf and his Soldiers temperate. Pleaſures bring effeminacy, and effeminacy foreruns ruine: Such conqueſts, without blood or ſweat ſufficiently do revenge themſelves upon their intemperate Conquerours.

CHAP.

CHAP. LVII.

IT is an infallible ſign of approaching ru'n in a Republick, when Religion is neglected, and her eſtabliſhed Ceremonies interrupted: Let therefore that Prince that would be potent, be pious; and that he may puniſh looſeneſs the better, let him be religious. The joy of *Jeruſalem* depends upon the peace of *Sion*.

CHAP. LVIII.

LEt that Prince that deſires full Soveraignty, temper the greatneſs of too potent a Nobility: a great and potent Nobility quickens the people, but preſſes their Fortunes; it adds Majeſty to a *Monarch*, but diminiſhes his power.

CHAP. LIX.

IT is dangerous for a Prince to uſe ambitious *Natures*, but upon neceſſity,

ceſſity, either for his Wars, or to be skreens to his dangers, or to be inſtruments for the demoliſhing inſolent greatneſs: and that they may be the leſs dangerous, let him chuſe them rather out of mean births, than noble; and out of harſh natures, rather than plauſible. And always be ſure to balance them with thoſe that are as proud as they.

CHAP. LX.

LEt Princes be very circumſpect in the choice of their Councellours, chuſing neither by the greatneſs of the beard, nor by the ſmoothneſs of the face; let him be wiſe, but not crafty: Active, without private ends; couragious without malice; religious, without faction; ſecret, without fraud; one better read in his Prince's buſineſs, than his nature; and a Riddle only to be read above.

CHAP.

CHAP. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute, it is wisdom in a Prince, rather to depress it, than suppress it: All alterations in a fundamental Government being apparent dangers; but too sudden alteration threatens inevitable ruine. When *Aaron* made a molten Calf, *Moses* altered not the Government, but reproved the Governour.

CHAP. LXII.

BEfore thou buil'd a Fortress, consider to what end: If for resistance against the enemy, it is useless; a valiant Army is a living Fortress: If for suppressing the Subject, it is hurtful; it breeds jealousies, and jealousies beget hatred: If thou hast a strong Army to maintain it, it adds nothing to thy strength; if thy Army be weak, it conduces much to thy danger.

danger: The ſureſt Fortreſs is the hands of thy Soldiers, and the ſafeſt Citadel is the Hearts of thy Subjects.

CHAP. LXIII.

IT is a princely Alchymy, out of a neceſſary war, to extract an honourable Peace; and more beſeeming the Majeſty of a Prince, to thirſt after Peace, than Conqueſt: Bleſſedneſs is promis'd to the Peace-maker; not to the Conqueror. It is a happy State whoſe Prince hath a Peaceful hand, and a martial heart, able both to uſe Peace, and to manage War.

CHAP. LXIV.

IT is a diſhonourable thing for a Prince to run in debt for State-ſervice; but to pay it in the pardon of a Criminal Offence, is moſt dangerous. To cancel the faults of Subjects, with their deſerts, is not only

the Symptom of a diſorder'd Common-wealth, but alſo of her ruine.

CHAP. LXV.

LEt not a Commander be too forward to undertake a War, without the perſon of his Prince: It is a thankleſs employment, where miſchief attends upon the beſt ſucceſs; and where (if a *Conqueror*) he ſhall be in danger, either through his own ambition, or his Prince's ſuſpicion.

CHAP. LXVI.

IT is a great overſight in a Prince for any reſpects, either actively, or paſſively, to make a forreign Kingdom ſtrong. He that gives means to another to become powerful, weakens himſelf, and enables him to take the advantage of his own weakneſs.

CHAP

CHAP. LXVII.

WHen the humours of the people are ſtirr'd by diſcontents or popular grief, it is wiſdom in a Prince to give them moderate liberty to evaporate; he that turns the humour back too haſtily, makes the wound bleed inwardly, and fills the body with malignity.

CHAP. LXVIII.

IF having levied an Army, thou findeſt thy ſelf to be weak, either through the want of Men or Money; the longer thou delayeſt to fight, the greater thy inconvenience grows: If once thy Arms falls aſunder, thou certainly loſeſt by thy delay: where hazarding thy Fortunes betimes, thou haſt the advantage of thy Men, and mayeſt, by Fortune, winn the day; 'tis leſs diſhonour

to be overcome by force than by flight.

CHAP. LXIX.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Soldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favourite of Fortune.

CHAP. LXX.

CLemency and mildness is most proper for a Principality, but reservedness and severity for a Republick; but moderation in both; excess in the one breeds contempt, in the other hatred: when to sharpen the first, and when to sweeten the last, let time and occasion direct thy judgment.

CHAP.

CHAP. LXXI.

IT is very requiſite for a Prince that deſires the continuance of peace, in time of peace to encourage and reſpect his Commanders; when brave Spirits find neglect to be the effect of quiet times, they deviſe all means to remove the cauſe, and by ſuggeſting inducements to new wars, diſturb and unſettle the old Peace, buying private honour with publick danger.

CHAP. LXXII.

BE not covetous in priority in adviſing thy Prince to a doubtful attempt, which concerns his State: If it proſper, the Glory muſt be his; if it fail, the diſhonour will be thine: When the ſpirit of a Prince is ſtopped in the diſcharge, it will recoil and wound the firſt adviſer.

CHAP. LXXIII.

IF being the Commander of an Army, thou eſpieſt a groſs and manifeſt error thine Enemy, look well to thy ſelf, for Treachery is not far off: He whom deſire of victory binds too much, is apt to ſtumble at his own ruine.

CHAP. LXXIV.

IT is the height of a provident Commander, not only to keep his own deſigns indiſcoverable to his Enemy, but likewiſe to be ſtudious to diſcover his: He that can beſt do the one, and neareſt gueſs at the other, is the next ſtep to a Conqueror. But he that fails in both, muſt either aſcribe his overthrow to his own folly, or his Victory to the hand of Fortune.

CHAP.

CHAP. LXXV.

IF thou be ambitious of Honour, and yet fearful of the canker of honour, envy, ſo behave thy ſelf, that opinion may be ſatisfied in this, that thou ſeekeſt Merit and not Fame; and that thou attribute thy preferment rather to Providence than thy own Vertue: Honour is a due debt to the deſerver; and who ever envied the payment of a debt? A juſt advancement is a providential act, and who ever envied the act of providence?

CHAP. LXXVI.

IT behoves a Prince to be very circumſpect before he make a league; which being made, and then broke, it is the forfeiture of his honour: He that obtains a Kingdom with the rupture of his faith, hath gained the glory of a Conqueſt, but loſt the honour of a Conqueror.

CHAP. LXXVII.

LEt States that aim at greatneſs, beware leſt new Gentry multiply too faſt, or grow too glorious; where there's too great a diſproportion betwixt the Gentry and the common Subject, the one grows inſolent, the other ſlaviſh: When the body of the Gentry grows too glorious for a Corſlet, there the heads of the Vulgar wax too heavy for the Helmet.

CHAP. LXXVIII.

UPon the beleaguering of a City, let the Commander endeavour to take from the Defendants, all ſcruples which may invite them to a neceſſity of defence; whom the fear of ſlavery neceſſitates to fight, the boldneſs of their reſolution will diſadvantage the aſſailants, and difficilate their deſign: Senſe of neceſſity juſtifies the War; and they are hopeful in their

their Arms, who have no other hope but in their Arms.

CHAP. LXXIX.

IT is good for States and Princes (if they uſe ambitious men for their advantage) ſo to order things, that they be ſtill progreſſive, rather than retrograde: When ambitious men find an open paſſage, they are rather buſie than dangerous; and if well watch'd in their proceedings, they will catch themſelves in their own ſnare, and prepare a way for their own deſtruction.

CHAP. LXXX.

OF all Recreation, Hunting is moſt proper to a Commander; by the frequency whereof, he may be inſtructed in that neceſſary knowledge of ſituation, with pleaſure; which, by earneſt experience,

would be dearly purchas'd. The Chase is a fair resemblance of a hopeful War, proposing in the pursuer a flying enemy.

CHAP. LXXXI.

EXpect the Army of thy Enemy on plain and easie ground, and still avoid mountainous and rocky places, and strait passages, to the utmost of thy power: it is not safe to pitch any where, were thy Forces cannot be brought together: he never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

IT matters not much whether in Government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: both in the one, and the other, there is both defect

and

and danger, if not corrected, and ſupported by the fair repute of ſome extraordinary endowments. No matter whether black or white, ſo the Steed be good.

CHAP. LXXXIII.

IT is the ſafeſt way in a Martial expedition, to commit the main Charge to one: Companions in Command, beget confuſions in the Camp: When two able Commanders are joyn'd in equal Commiſſion, each is apt to think his own way beſt, and by mutual thwarting each other, both give opportunity to the enemy.

CHAP. LXXXIV.

IT is a high point of providence in a Prince to obſerve the popular Sects in their firſt riſe, and with a ſevere hand, to nip them in the Bud: But being once full aged, it is wiſdom not to oppoſe them.

them with too ſtrong a hand: leſt in ſuppreſſing one, there ariſe two, a ſoft current is ſoon ſtopped; but a ſtrong ſtream reſiſted, breaks into many, or overwhelms all.

CHAP. LXXXV.

IT makes very much to thy advantage to obſerve ſtrictly the National vertues and vices and humours of foreign Kingdoms, whereby the times paſt ſhall read uſeful Lectures to the times preſent: He that would ſee what ſhall be, let him conſider what hath been.

CHAP. LXXXVI.

IF, like *Manlius*, thou command ſtout and great things, be like *Manlius*, ſtout to execute great commands: It is a great blemiſh in Soveraignty, when the will roars & the power whiſpers: If thou can'ſt not execute as freely as thou command'ſt, command no more than what thou mayeſt as freely execute.

CHAP.

CHAP. LXXXVII.

IF one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of denial or delay; he that gives time to resolve, gives leisure to deny; and warning to prepare.

CHAP. LXXXVIII.

LEt not thine Army at the first encounter be too prodigal in her assaults, but husband her strength for a dead lift: When the Enemy hath abated the fury of his first heat, let him then feel thou hast reserved thy Forces for the last blow; so shall the honour he hath gained by his valour increase the glory of thy victory: fore-games, when they prove, are speediest: but after-games if wisely play'd, are surest.

CHAP.

CHAP. LXXXIX.

IT is very requisite for a Prince to keep the Church always in proportion to the State. If the Government of the one be *Monarchical*, and the other *Democratical*, they will agree like Metal joined with Clay, but a while. Durable is that State, where *Aaron* commands the People, and where *Moses* commands *Aaron*; but most happy in the continuance, where God commands both.

CHAP. XC.

LEt not the covetousness of a Captain purloyn to his own use, or any way bereave his Soldiers of any profit due unto their service, either in their means, or spoils: Such injuries (being quickned by their dayly necessities) are never forgot: What Soldiers earn with the hazard of their lives, (if not

not enjoy'd) propheſies overthrow in the next Battel.

CHAP. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince, ſo ſhall he the better puniſh the vices of his degenerate Subjects: So ſhall they trulier prize vertue and follow it; being exemplified in their Prince.

CHAP. XCII.

IT is the property of a wiſe Commander, to caſt an eye rather upon Actions than upon Perſons; and rather to reward the merits of men, than to read the Letters of Ladies; he that for favour or reward, prefers a worthleſs Soldier, betrays a Kingdom to advance a Traytor.

CHAP. XCIII.

WHere Order and Fury are well acquainted, the War proſpers,

proſpers, and Soldiers end no leſs men than they begun: Order is quickened by fury, and fury is regulated by Order: But where Order is wanting, Fury runs her own way, and being an unthrift of its own ſtrength, failing in the firſt aſſault, cravens; and ſuch beginning more than Men, end leſs than Women.

CHAP. XCIV.

IT is the quality of a wiſe Commander, to make his Soldiers confident of his wiſdom, and their own ſtrength: If any danger be, to conceal it; if manifeſt, to leſſen it: Let him poſſeſs his Army with the juſtneſs of the War, and with a certainty of the Victory. A good cauſe makes a ſtout heart, and a ſtrong arm. They that fear an overthrow, are half conquered.

CHAP.

CHAP. XCV.

IT is requiſite in a General, to mingle Love with the ſeverity of his diſcipline: they that cannot be induced to fear for Love, will never be inforced to love for fear: Love opens the heart, fear ſhuts it: that encourages, this compels, and Victory meets encouragement, but flees compulſion.

CHAP. XCVI.

IT is the part of a well adviſed State, never to entruſt a weighty Service, unto whom a noted injury or diſhonour hath been done: He can never be zealous in performance of Service, the height of whoſe expectation, can rather recover a loſt Name, than gain a freſh Honour.

CHAP. XCVII.

THree ways there be to begin a Repute, and gain Dignities in a Commonwealth: the firſt is the vertue

vertue of glorious Parents, which till thou degenerate too much, may raise thee upon the wings of Opinion. The second is by associating with those, whose Actions are known eminent. The third, by acting some exploit, either publick or private, which in thy hand hath proved honourable. The two first may miss, being founded on Opinion: The last seldom fails, being grounded upon Evidence.

CHAP. XCVIII

IF thou art called to the Dignity of a Commander, dignifie thy place by thy Commands: And that thou mayest be the more perfect in commanding others, practise upon thy self. Remember thou art a Servant to the publick weal, and therefore forget all private respects, either of Kin, or Friend. Remember thou art a Champion for a Kingdom: Forget therefore all private affections either of Love,

or

or Hate. He that would do his Countrey right, muſt not be too ſenſible of a perſonal wrong.

CHAP. XCIX.

IT is the part of a wiſe Commander to read Books not ſo much as Men, nor Men ſo much as Nations. He that can diſcern the inclinations, conditions and paſſions of a Kingdom, gains his Prince a great advantage both in Peace and War.

CHAP. C.

AND you moſt high and mighty Princes of this lower World, who at this intricate and various game of War, vye Kingdoms, and win Crowns, and by the death of your renowned Subjects, gain the Lives of your bold-hearted Enemies; know, there is a *Quo Warranto*, whereto you are to give account of your Eye-glorious actions, according to the righteous Rules of Sacred Juſtice: How warrantable it is to rend Imperial Crowns

Crowns from off the Soveraign heads of their two weak Poſſeſſors; or to ſnatch Scepters from out the conquered hand of Heavens anointed Majeſty, and by your vaſt Ambitions, ſtill to enlarge your large Dominions, with Kingdoms raviſh'd from their natural Princes, judge you? O let your brave deſigns and well-weighed actions be as juſt as ye are glorious; and conſider, that all your wars, whoſe ends are not to defend your own Poſſeſſions, or to recover your Diſpoſſeſſions, are but princely Injuries, which none but Heaven can right. But where neceſſity ſtrikes up her hard Alarms, or wrong'd Religion beats her zealous Marches: Go on, and proſper, and let both Swords and Stratagems proclaim a Victory, whoſe noiſ'd renown may fill the world with your eternal Glory.

The End of the Firſt CENTURY.

To the fair Branch of growing Honour, and true Vertue, Mrs. *ELIZABETH USHER*, only Daughter and Heir apparent to the moſt Reverend Father in God, *JAMES*, Archbiſhop of *Armagh*, Lord Primate of all *Ireland*, His Grace.

SWEET LADY,

I *Preſent your fair Hands with this my* Enchiridion, *to begin a new Decade of our bleſt Accompt: If it add nothing to Your well inſtructed Knowledge, it may bring ſomewhat to Your well diſpoſed Remembrance:*

membrance: If either, I have my end, and you my endeavour. The service which I owe, and the affections which I bear your most incomparable Parents, challenges the utmost of my ability; wherein if I could light you but the least step towards the happiness you aim at, how happy should I be? Go forward in the way which you have chosen; wherein if my hand cannot lead You, my Heart shall follow You; and where the weakness of my Power shews defect, there the vigour of my will shall make supply.

Who am Covetous
of your happiness,
in both Kingdoms,
and Worlds,

FRA. QUARLES.

ENCHIRIDION.

CENT. II.

CHAP. I.

A Promiſe is a child of the underſtanding and the will: the underſtanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murders the child. If it be begotten in the abſence of the underſtanding, it is a baſtard, but the child muſt be kept. If thou miſtruſt thy underſtanding, promiſe not: It is better to maintain a Baſtard, than to murder a Child.

CHAP.

CHAP. II.

CHarity is a naked Child, giving honey to a Bee without wings: naked, becauſe excuſeleſs and ſimple; a Child, becauſe tender and growing; giving honey, becauſe honey is pleaſant and comfortable; to a Bee, becauſe a Bee is laborious and deſerving; without wings, becauſe helpleſs and wanting. If thou denieſt to ſuch, thou killeſt a Bee; if thou giveſt to other than ſuch, thou preſerveſt a Drone.

CHAP. III.

BEfore thy undertaking of any deſign, weigh the glory of thy action with the danger of the attempt; if thy glory outweigh the danger, 'tis cowardice to neglect it; if the danger exceed the glory, it is raſhneſs to attempt it; if the ballances ſtand poiz'd, let thy own Genius caſt them.

CHAP.

CHAP. IV.

WOuldeſt thou know the lawfulneſs of the action which thou deſireſt to undertake, let thy devotion recommend it to divine bleſſing: If it be lawful, thou ſhalt perceive thy heart encouraged by thy prayer: If unlawful, thou ſhalt find thy prayer diſcouraged by thy heart. That action is not warrantable, which either bluſhes to beg a bleſſing, or having ſucceeded, dares not preſent thankſgiving.

CHAP. V.

IF evil men ſpeak good; or good men evil of thy converſation, examine all thy actions, and ſuſpect thy ſelf. But if evil men ſpeak evil of thee, hold it as thy honour, and by way of thankfulneſs love them, but upon condition they continue to hate thee.

CHAP. VI.

IF thou hope to pleaſe all, thy hopes are vain; if thou fear to diſpleaſe ſome, thy fears are idle. The way to pleaſe thy ſelf, is not to diſpleaſe the beſt, and the way to diſpleaſe the beſt, is to pleaſe the moſt: If thou can'ſt faſhion thy ſelf to pleaſe all, thou ſhalt diſpleaſe him that is *All* in *All*.

CHAP. VII.

IF thou neglecteſt thy Love to thy Neighbour, in vain thou profeſſeſt thy Love to God: for by thy Love to God, the Love to thy Neighbour is gotten; and by thy Love to thy Neighbour, thy Love to God is nouriſht.

CHAP. VIII.

THy ignorance in unrevea'ed Myſteries is the Mother of a ſaving faith; and thy underſtanding

ing in revealed truths, is the Mother of a ſacred knowledge: underſtand not therefore that thou mayeſt believe; but believe that thou mayeſt underſtand: Underſtanding is the wages of a lively Faith, and Faith is the reward of an humble Ignorance.

CHAP. IX.

PRide is the Ape of Charity; in ſhow, not much unlike, but ſomewhat fuller of action, in ſeeking the one, take heed thou light not upon the other: they are two Parallels never but aſunder: Charity feeds the poor, ſo does Pride: Charity builds an Hoſpital, ſo does Pride: In this they differ, Charity gives her glory to God, Pride takes her glory from Man.

CHAP. X.

HAſt thou loſt thy money, and doſt thou mourn? another loſt

it before thou hadſt it; be not troubled: perchance if thou hadſt not loſt it now, it had loſt thee for ever; think therefore what thou rather haſt eſcaped than loſt: perhaps thou hadſt not been ſo much thy own, had not thy Money been ſo little thine.

CHAP. XI

FLatter not thy ſelf in thy faith to God, if thou wanteſt Charity for thy neighbour; and think not thou haſt Charity for thy neighbour, if thou wanteſt faith to God; where they are not both together, they are both wanting; they are both dead, if once divided.

CHAP. XII.

BE not too ſlow in the breaking of a ſinful Cuſtom: a quick couragious reſolution, is better than a gradual deliberation in ſuch a Combate: he is the braveſt Soldier that lays

about him without fear or wit: Wit pleads, fear diſheartens. He that would kill *Hydra*, had better ſtrike off one neck than five heads: fell the tree, and the branches are ſoon cut off.

CHAP. XIII.

BE careful rather of what thou doſt, than of what thou haſt: for what thou haſt is none of thine, and will leave thee at thy death, or thou the pleaſure of it, in thy ſickneſs. But what thou doſt, is thine, and will follow thee to thy grave, and plead for thee, or againſt thee, at thy reſurrection.

CHAP. XIV.

IF thou enjoyeſt not the God of love, thou canſt not obtain the love of God, neither, until then, canſt thou enjoy a deſire to love God, nor reliſh the love of God: Thy love to God is nothing but a faint reflection

of God's love to thee; till he please to love thee, thy love can never please him.

CHAP. XV.

LEt not thy fancy be guided by thine eye; nor let thy will be governed by thy fancy: thine eye may be deceived in her object, and thy fancy may be deluded in her subject: Let thy understanding moderate between thine eye and thy fancy, and let thy judgment arbitrate between thy fancy and thy will, so shall thy fancy apprehend what is true; so shall thy will elect what is good.

CHAP. XVI.

ENdeavour to subdue as well thy iracible, as thy concupiscible affections: To endure injuries with a brave mind, is one half of the conquest; and to abstain from

from pleaſing evils with a courageous ſpirit is the other. The ſum of all humanity, and height of moral perfection, is *Bear* and *Forbear*.

CHAP. XVII.

IF thou deſire not to be too poor, deſire not to be too rich: He is rich, not that poſſeſſes much, but he that covets no more: and he is poor, not that enjoys little, but he that wants too much. The contented mind wants nothing which it hath not: the covetous mind wants not only what it hath not, but likewiſe what it hath.

CHAP. XVIII.

THe outward ſenſes are the common Cinque-ports where every ſubject lands toward the underſtanding. The ear hears a confuſed noiſe, and preſents it to the

common ſenſe. The common ſenſe diſtinguiſhes the ſeveral ſounds, and conveys it to the fancy. The fancy wildly deſcants on it. The underſtanding (whoſe object is truth) apprehending it to be muſick, commends it to the judgment: The judgment ſeverally and jointly examines it, and recommends it to the will: The will (whoſe object is good) approves it, or diſlikes it; and the memory records it. And ſo in the other ſenſes according to their ſubjects, obſerve this progreſs, and thou ſhalt eaſily find where the defect of every action lies.

CHAP. XIX.

THe way to ſubject all things to thy ſelf, is to ſubject thy ſelf to reaſon: Thou ſhalt govern many, if reaſon govern thee: Would'ſt thou be crown'd the Monarch of a little world? command thy ſelf.

CHAP.

CHAP. XX.

THough thou giveſt all thou haſt for charity ſake, and yet retaineſt a ſecret deſire of keeping it for thy own ſake, thou rather leaveſt it than forſakeſt it. He that hath relinquiſht all things, and not himſelf, hath forſaken nothing. He that ſets not his heart on what he poſſeſſes, forſaketh all things, though he keep his poſſeſſion.

CHAP. XXI.

SEarch into thy ſelf before thou accept the ceremony of honour: If thou art a Pallace, honour (like the Sun beams) will make thee more glorious. If thou art a Dunghill, the Sun may ſhine upon thee, but not ſweeten thee. Thy Prince may give honour, but not make thee honourable.

CHAP. XXII.

EVery man is a King in his own Kingdom. If Reason command and passion obey, his Government speaks a good King: if thine inordinate affection rules, it shews a proud Rebel; which if thou destroy not, will depose thee. There is no mean between the death of a Rebel, and the Life of a Prince.

CHAP. XXIII.

A Vow, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are made. The first is between God and man. The second between man and man. The third between man and his own soul. They all bind, if the object be lawful, to necessity of performance: if unlawful; to the necessity of sin: they all take thee prisoner: if the object

object be lawful, thy performance hath redeem'd thee; if unlawful, blood and tears muſt ranſome thee.

CHAP. XXIV.

IF thou haſt any buſineſs of conſequence in agitation, let thy care be reaſonable, and ſeaſonable. Continual ſtanding bent weakens the Bow, too haſty drawing breaks it. Put off thy cares with thy cloaths, ſo ſhall thy reſt ſtrengthen thy labour; and ſo ſhall thy labour ſweeten thy reſt.

CHAP. XXV.

WHen thy inordinate affections do flame towards tranſitory happineſs, quench them thus: think with thy ſelf, if my Prince ſhould give me what honour he hath to beſtow, or beſtow on me what wealth he hath to give, it could not ſtay with me, be-

cauſe

cauſe it is tranſitory; nor I with it, becauſe I am mortal. Then reviſe thy affections, and weigh them with their object, and thou wilt either confeſs thy folly, or make a wiſer choice.

CHAP. XXVI.

WIth three ſorts of men enter no ſerious friendſhip: the ingrateful man, the multiloquious man, the coward: the firſt cannot prize thy favours; the ſecond cannot keep thy counſel; the third dare not vindicate thy honour.

CHAP. XXVII.

IF thou deſire the time ſhould not paſs too faſt, uſe not too much paſtime: thy life in jollity, blazes like a tapor in the wind; the blaſt of honour waſts it, the heat of pleaſure melts it: if thou labour in a painful calling, thou ſhalt be leſs ſen-

ſenſible of the flux of Time, and ſweetlier ſatisfied at the time of Death.

CHAP. XXVIII.

GOd is *Alpha* and *Omega*, in the great world; endeavour to make him ſo in the little world: make him thy Evening Epilogue, and thy Morning Prologue, practiſe to make him thy laſt thought at night when thou ſleepeſt; and thy firſt in the morning when thou awakeſt: ſo ſhall thy fancy be ſanctified in the night, and thy underſtanding rectified in the day; ſo ſhall thy reſt be peaceful, thy labours proſperous, thy life pious, and thy death glorious.

CHAP. XXIX.

BE very circumſpect in the choice of thy company. In the ſociety of thine equals thou ſhalt enjoy more

more pleaſure in the ſociety of thy ſuperiors thou ſhalt find more profit: to be the beſt in company is the way to grow worſe: The beſt means to grow bettter, is to be the worſt there.

CHAP. XXX.

THink of God (eſpecially in thy devotion) in the abſtract; rather than the concrete: If thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd Subject; if thou think him great, thy bounded conceit is apt to caſt him into a comprehenſible figure: conceive him therefore, a diffuſed goodneſs without quality, and repreſent him, an incomprehenſible greatneſs without quantity.

CHAP. XXXI.

IF thou and true Religion be not yet met, or met unknown, by theſe

theſe marks thou ſhalt diſcover it. Firſt, it is a Religion that takes no pleaſure in the expence of blood. Secondly, it is a Religion whoſe Tenets croſs not the Book of Truth. Thirdly, it is a Religion that takes moſt from the creature, and gives moſt to the Creator: if ſuch a one thou meet with, aſſure thy ſelf it is the right, and therefore profeſs it in thy life, and protect it to thy death.

CHAP. XXXII.

LEt anothers paſſion be a lecture to thy reaſon, and let the Shipwrack of his underſtanding be a Sea mark to thy paſſion: ſo ſhalt thou gain ſtrength out of his weakneſs; ſafety out of his danger; and raiſe thy ſelf a building out of his ruins.

CHAP. XXXIII.

IN the height of thy proſperity expect adverſity, but fear it not; if

it

it come not, thou art the more ſweetly poſſeſt of the happineſs thou haſt, and the more ſtrongly confirm'd: if it come, thou art the more gently diſpoſſeſt of the happineſs thou hadſt, and the more firmly prepared.

CHAP. XXXIV.

TO tremble at the ſight of thy ſin, makes thy faith the leſs apt to tremble; the Devils believe and tremble, becauſe they tremble at what they believe; their belief brings tremblings; thy trembling brings belief.

CHAP. XXXV.

AUthology is the way to Theology: until thou ſeeſt thy ſelf empty, thou wilt not deſire to be filled; he can never truly reliſh the ſweetneſs of God's mercy that never taſted the bitterneſs of his own miſery.

CHAP.

CHAP. XXXVI.

IS any outward affliction fallen upon thee by a temporary loſs? adviſe with thy ſelf, whether it be recoverable or not: if it be, uſe all ſuch lawful and ſpeedy means (the violence and unſeaſonableneſs whereof may not diſadvantage thee in the purſuit) to recover it; if not recoverable, endure with patience what thou canſt not recure with pains: he that carnally afflicts his ſoul for the loſs of a tranſitory good, caſts away the kernel becauſe he hath loſt the ſhell.

CHAP. XXXVII.

NAtural anger glances into the breaſts of wiſe men, but reſts in the boſome of fools: in them it is infirmity; in theſe, a ſin: there is a natural anger, and there is a ſpiritual anger; the common object of that, is the perſon; of this, his vice: be angry, but

ſin

ſin not: he that is always angry with his ſin, ſhall ſeldom ſin in his anger.

CHAP. XXXVIII.

IF any hard affliction hath ſurprized thee, caſt one eye upon the hand that ſent it, and the other upon the ſin that brought it; if thou thankfully receive the meſſage, he that ſent it will diſcharge the meſſenger.

CHAP. XXXIX.

ALl paſſions are good or bad, according to their objects: where the object is abſolutely good, there the greateſt paſſion is too little: where abſolutely evil, there the leaſt paſſion is too much: where indifferent, there a little is enough.

CHAP. XL.

WHen thou doeſt evil that good may come thereby, the

the evil is ſurely thine: If good ſhould happen to enſue upon the evil which thou haſt done, the good proceeds from God; if therefore thou do evil, thereby to occaſionate good, thou layeſt a bad foundation for a good building; and ſerveſt thy evil that God may ſerve thee: where the end of evil is good in the intention, there the end of that good is evil in the extenſion.

CHAP. XLI.

BE as far from deſiring the popular love, as fearful to deſerve the popular hate; ruin dwells in both: the one will hug thee to death, the other will cruſh thee to deſtruction: to eſcape the firſt, be not ambitious; to avoid the ſecond, be not ſeditious.

CHAP. XLII.

WHen thou ſeeſt miſery in thy brother's face, let him ſee mercy

mercy in thine eye: the more the oyl of mercy is pour'd on him by thy pity, the more the oyl in thy Cruiſe ſhall be encreaſed by thy piety.

CHAP XLIII.

READ not books alone, but men; and amongſt them chiefly thy ſelf: if thou find any thing queſtionable there, uſe the Commentary of a ſevere friend, rather than the gloſs of a ſweet-lip'd flatterer: there is more profit in a diſtaſteful truth, than deceitful ſweetneſs.

CHAP. XLIV.

IF the opinion of thy worth invite any to the deſire of thy acquaintance, yield a reſpect ſuitable to his quality: too great a reſervation will expoſe thee to the ſentence of Pride; too eaſie acceſs will

will condemn thee to the cenſure of folly: things too hardly endeavoured, diſcourage the ſeeker: too eaſily obtain'd diſparage the thing ſought for: too eaſily got, is lowly prized, and quickly loſt.

CHAP. XLVI.

WHen conveniency of time hath ripened your acquaintance, be cautious what thou ſayeſt, and courteous in what thou doſt: obſerve his inclination: if thou find him weight, make him thine own, and lodge him in a faithful boſome: be not raſhly exceptious, nor rudely familiar, the one will breed contention, the other contempt.

CHAP. XLVI.

WHen paſſion is grounded upon fancy, it is commonly but of ſhort continuance: where the foun-

dation

dation is unſtable, there the building is not laſting: he that will be angry for any cauſe, will be angry for no cauſe; and when the underſtanding perceives the cauſe vain, then the judgment proclaims the effect void.

CHAP. XLVII.

IF thou deſireſt to purchaſe honour with thy wealth; conſider firſt how that wealth became thine: if thy labour got it, let thy wiſdom keep it; if oppreſſion found it, let repentance reſtore it: if thy parents left it, let thy vertues deſerve it: ſo ſhall thy honour be ſafer, better and cheaper.

CHAP. XLVIII.

SIn is a *Baſilisk*, whoſe eyes are full of venom, if the eye of thy Soul ſee her firſt, it reflects her own poyſon and kills her; if ſhe ſee thy ſoul

Soul unſeen, or ſeen too late, with her poyſon ſhe kills it: ſince therefore thou can'ſt not eſcape thy ſin, let not thy ſin eſcape thy obſervation.

CHAP. XLIX.

IF thou expect to riſe by the means of him whom thy Fathers greatneſs rais'd from his Service to court preferment, thou wilt be deceiv'd: for the more in eſteem thou art, the more ſenſible is he of what he was, whoſe former Servitude will be chronicled by thy advancement, and glory obſcured by thy greatneſs: however he will conceive it a dead Service, which may be interpreted by thee as a merited reward, rather than a meritorious benefit.

CHAP. L.

TRuſt not to the promiſe of a common Swearer, for he that dare

dare ſin againſt God, for neither profit nor pleaſure will treſpaſs againſt thee for his own advantage. He that dare break the precepts of his Father, will eaſily be perſwaded to violate the promiſe unto his Brother.

CHAP. LI.

LEt the greateſt part of the news thou heareſt be the leaſt part of what thou believeſt, leſt the greateſt part of what thou believeſt be the leaſt part of what is true. Where lies are eaſily admitted, the Father of lies will not eaſily be excluded.

CHAP. LII.

DEliberate long before thou conſecrate a Friend, and when thy impartial Judgment concludes him worthy of thy boſome, receive him joyfully, and entertain him

impart thy ſecrets boldly, and mingle thy thoughts with his: He is thy very ſelf; and uſe him ſo: if thou firmly think him faithful, thou mak'ſt him ſo.

CHAP. LIII.

AS there is no worldly gain, without ſome loſs, ſo there is no worldly loſs without ſome gain. If thou haſt loſt thy wealth, thou haſt loſt ſome trouble with it; if thou art degraded from thy honour, thou art likewiſe freed from the ſtroak of envy; if ſickneſs hath blurr'd thy beauty, it hath deliver'd thee from pride; ſet the allowance againſt the loſs, and thou ſhalt find no loſs great: He loſes little or nothing, that reſerves himſelf.

CHAP. LIV.

IF thou deſire to take the beſt advantage of thy ſelf (eſpecially in matters where the fancy is moſt imploy'd)

ploy'd) keep temperate diet, uſe moderate exerciſe, obſerve ſeaſonable and ſet hours for reſt; let the end of thy firſt ſleep raiſe thee from thy repoſe: Then hath thy body the beſt temper: Then hath thy ſoul the leaſt incumbrance: Then no noiſe ſhall diſturb thine ear; no object ſhall divert thine eye: Then, if thy ſprightly fancy tranſport thee not beyond the common pitch, and ſhew thee not the *Magazin* of high invention, return thee to thy wanton bed, and there conclude thy ſelf more fit to wear thy Miſtreſſes Favour, than *Apollo*'s Bays.

CHAP. LV.

IF thou art rich, ſtrive to command thy money, leſt ſhe command thee: if thou know how to uſe her, ſhe is thy Servant, if not, thou art her Slave.

CHAP.

CHAP. LVI.

BRing thy Daughter a Husband of her own Religion, and of no hereditary diſeaſe: let his wiſdom outweigh his wealth; let his parentage excel his perſon, and let his years exceed hers; let thy prayers recommend the reſt to Providence: If he prove, thou haſt found a Son; if not, thou haſt loſt a Daughter.

CHAP. LVII.

SO uſe Proſperity, that Adverſity may not abuſe thee: if in the one, Security admits no fears; in the other, Deſpair will afford no hopes: He that in Proſperity can foretel a danger, can in Adverſity foreſee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou haſt juſt cauſe to doubt thy faith; and if thy doubts have no hope, thou

haſt juſt reaſon to fear deſpair: when therefore thy doubts ſhall exerciſe thy faith, keep thy hopes firm to qualifie thy doubts; ſo ſhall thy faith be ſecured from doubts; ſo ſhall thy doubts be preſerved from deſpair.

CHAP. LIX.

IF thou deſire to be truly valiant, fear to do any injury: He that fears not to do evil, is always afraid to ſuffer evil: He that never fears, is deſperate; and he that fears always is a coward: He is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.

CHAP. LX.

ANger may repaſt with thee for an hour, but not repoſe with thee for a night: The continuance of Anger is Hatred; the continuance of Hatred turns Malice. That Anger is not warrantable, which hath ſeen two Suns.

CHAP. LXI.

IF thou ſtand guilty of oppreſſion, or wrongfully poſſeſt of anothers right, ſee thou make reſtitution before thou giveſt an Alms: if otherwiſe, what art thou but a Thief, and makeſt God thy Receiver.

CHAP. LXXII.

WHen thou prayeſt for ſpiritual graces, let thy praye be abſolute: When, for temporal bleſſings, add a clauſe of God's pleaſure; in both, with faith and humiliation; ſo ſhalt thou undoubtedly receive what thou deſireſt, or more, or better. Never prayer rightly made, was made unheard; or heard ungranted.

CHAP. LXIII.

HE that gives all, though but little, gives much; becauſe God looks not to the quantity of the gift, but to the quality of the Givers: He that

desires to give more than he can, hath equall'd his gift to his desire, and hath given more than he hath.

CHAP. LXIV.

BE not too greedy in desiring riches, nor too eager in seeking them: nor too covetous in keeping them: nor too passionate in losing them: The first will possess thy soul of discontent: The second will dispossess thy body of rest: The third will possess thy wealth of thee: The last will dispossess thee of thy self: He that is too violent in the concupiscible, will be as violent in the irascible.

CHAP. LXV.

BE not too rash in the breaking of an inconvenient custom: As it was gotten, so leave it by degrees. Danger attends upon too sudden alterations: He that pulls down a band building by the great, may be ruin'd by the fall: But he that takes

it down Brick by Brick, may live to build a better.

CHAP. LXVI.

IF thou desire that inestimable grace of saving faith, detest that insatiable vice of damnable covetousness: It is impossible one heart (tho never so double) should lodge both: Faith possesses thee of what thou hast not; Covetousness dispossesses thee of what thou hast: Thou canst not serve God, unless Mammon serve thee.

CHAP. LXVII.

BEware of him that is slow to anger; anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: when fancy is the ground of passion, that understanding which composes the fancy, qualifies the passion; but when judgment is the ground, the memory is the Recorder.

CHAP. LXVIII.

HE that professes himself thy open enemy, arms thee against the evil he means thee, but he that dissembles himself thy secret friend, strikes beyond caution, and wounds above cure: from the first thou may'st deliver thy self: from the last good Lord deliver thee.

CHAP. LXIX.

IF thou hast wrong'd thy Brother in thought; reconcile thee to him in thought, if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him: That Reconciliation is most kindly, which is most in kind.

CHAP. LXX.

NOt to give to the poor, is to take from him: not to feed the hungry, if thou hast it, is the utmost

of

of thy power to kill him: That therefore thou may'ſt avoid both ſacriledge and murther, be charitable.

CHAP. LXXI.

SO often as thou remembreſt thy ſins without grief, ſo often thou repeateſt thoſe ſins for not grieving. He that will not mourn for the evil which he hath done, gives earneſt for the evil he means to do. Nothing can aſſwage that fire which ſin hath made, but only that water which Repentance hath drawn.

CHAP. LXXII.

LOok well before thou leap into the chair of honour. The higher thou climbeſt, the lower thou falleſt: if vertue prefer thee, Vertue will preſerve thee; if gold or favour advance thee, thy honour is but pinn'd upon the wheel of Fortune; when the wheel ſhall turn, thy honour falls, and thou remain'ſt an ever-

ing Monument of thy own ambitious folly.

CHAP. LXXIII.

WE are born with our temptations: Nature sometimes presses us to evil, sometimes provokes us unto good; if therefore thou giveſt her more than her due, thou nouriſheſt an enemy; if leſs than is ſufficient, thou deſtroyeſt a friend; Moderation will prevent both.

CHAP. LXXIV.

IF thou ſcorn not to ſerve Luxury in thy Youth, Chaſtity will ſcorn thy ſervice in thy Age; and that the Will of thy green years thought no Vice in the acting, the neceſſity of thy gray hairs makes no vertue in the forbearing. Where there is no conflict, there can be no conqueſt; where there is no conqueſt, there is no crown.

CHAP.

CHAP. LXXV.

THou didst nothing towards thy own Creation, for thou wert created for thy Creator's glory: Thou must do something towards thy own Redemption, for thou wert redeemed for thy own good: He that made thee without thee, will not save thee without thee.

CHAP. LXXVI.

WHen thy tongue and heart agree not in confession, that confession is not agreeable to God's pleasure: He that confesses with his tongue, and wants confession in his heart, is either a vain man, or an hypocrite: He that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timerous.

CHAP. LXXVII.

GOld is *Cæsar's* Treasure, Man is God's: Thy Gold hath *Cæsar's* Image, and thou hast God's: Give

therefore those things unto *Cæsar*, which are *Cæsar*'s; and those things unto *God* which are *God*'s.

CHAP. LXXVIII.

IN the commission of evil, fear no man so much as thy own self: another is but one witness against thee, thou art a thousand; another thou may'st avoid, but thy self thou canst not; wickedness is its own punishment.

CHAP. LXXIX.

IN thy Apparel avoid Singularity, Profuseness and Gaudiness: Be not too early in the fashion, nor too late; Decency is the half way between affectation and neglect. The Body is the Shell of the Soul; Apparel is the Husk of that Shell; the Husk often tells you what the Kernel is.

CHAP. LXXX.

LEt thy recreation be manly, moderate, seasonable, lawful; if thy life

life be ſedentary, more tending to the exerciſe of thy body; if active, more to the refreſhing of the mind: the uſe of recreation is to ſtrengthen thy labour, and ſweeten thy reſt.

CHAP. LXXXI.

BE not cenſorious, for thou know'ſt not whom thou judgeſt: it is a more dextrous error to ſpeak well of an evil man, than ill of a good man. And ſafer for thy judgment to be miſled by ſimple charity, than uncharitable wiſdom: He may tax others with a priviledge, that hath not in himſelf, what others may tax.

CHAP. LXXXII.

TAke heed of that honour which thy wealth hath purchaſed thee, for it is neither laſting, nor thine own. What money creates, money preſerves; if thy wealth decays, thy honour dies; it is but a ſlippery happineſs

pineſs which fortunes can give, and frowns can take? and not worth the owning which a night's fire can melt, or a rough Sea can drown.

CHAP. LXXXIII.

IF thou canſt deſire any thing not to be repented of, thou art in a fair way to happineſs; if thou haſt attain'd it, thou art at thy ways end; he is not happy who hath all that he deſires, but that deſires nothing but what is good, if thou canſt not do what thou need not repent, yet endeavor to repent what thy neceſſity hath done.

CHAP. LXXXIV.

SPend a hundred years in Earths beſt pleaſures; and after that, a hundred more, to which being ſpent add a thouſand; and to that, ten thouſand more, the laſt ſhall as ſurely end,

end, as the firſt are ended, and all ſhall be ſwallowed with eternity: He that is born to day, is not ſure to live a day; he that hath lived the longeſt, is but as he that was born yeſterday. The happineſs of the one is, that he hath liv'd; the happineſs of the other is, that he may live; and the lot of both is, that they muſt die; it is no happineſs to live long, nor unhappineſs to die ſoon: happy is he that hath liv'd long enough to die well.

CHAP. LXXXV.

BE careful to whom thou giveſt, and how, he that gives to him that deſerves not, loſes the gift, and betrays the giver; he that confers his gift upon a worthy receiver, makes many debtors, and by giving, receives; he that gives for his own ends, makes his gift a bribe; and the receiver a priſoner: He that gives often, teaches requittance to the receiver;

receiver, and discovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: sleight it, and the work's begun; forgive it, and 'tis finish'd; he is below himself that is not above an injury.

CHAP. LXXXVII.

LEt not thy passion miscal thy Child, lest thou prophesie his fortunes; let not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings, are driven back with a double vengeance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do

do according to the conſtitution of that Church where thou art; the God of Order and Unity, who created both the ſoul and the body, expects Unity in the one, and Order in both.

CHAP. LXXXIX.

LEt thy religious Faſt be a voluntary abſtinence, not ſo much from fleſh, as fleſhly thoughts. God is pleaſed with that Faſt which gives to another, what thou denieſt to thy ſelf; and when the afflicting of thy own body, is the repairing of thy Brother's. He faſts truly that abſtains ſadly, grieves really, gives chearfully, and forgives charitably.

CHAP. XC.

IN the hearing of Myſteries keep thy tongue quiet: five words coſt *Zacharias* forty weeks ſilence: In ſuch

ſuch heights, convert thy queſtions into wonders; and let this ſuffice thee, the reaſon of the Deed, is the power of the Doer.

CHAP. XCI.

DEride not him whom the looſer world call Puritane, leſt thou offend a little one: If he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him, will revenge him: If he be good, he is good to God's glory: if evil, let him be evil at his own charges: he that judges, ſhall be judged.

CHAP. XCII.

SO long as thou art ignorant, be not aſham'd to learn: he that is ſo fondly modeſt, not to acknowledge his own defects of knowledge, ſhall in time be ſo fouly impudent

to

to juſtifie his own ignorance; ignorance is the greateſt of all infirmities; and juſtified the chiefeſt of all follies.

CHAP. XCIII.

IF thou be a Servant, deal juſt by thy Maſter, as thou deſireſt thy Servant ſhould deal with thee: where thou art commanded, be obedient; where not commanded, be provident: Let diligence be thy credit; let faithfulneſs be thy crown; let thy Maſter's credit be thy care, and let his welfare be thy content, let thine eye be ſingle, and thy heart humble: Be ſober that thou may'ſt be circumſpect; he that in ſobriety is not his own man, being drunk, whoſe is he? Be neither contentious nor laſcivious; the one ſhews a turbulent heart, the other an idle brain. A good Servant is a great Maſter.

CHAP.

CHAP. XCIV.

LEt the foundation of thy affection be vertue, then make the building as rich and as glorious as thou canſt: If the foundation be beauty or wealth, and the building vertue, the foundation is too weak for the building, and it will fall: happy is he, the Palace of whoſe affection is founded upon vertue, wall'd with riches glaz'd with beauty, and roof'd with honour.

CHAP. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months burden, and her ten months travel; forget not her indulgence when thou didſt hang upon her tender breaſt. Call to mind her prayers for thee before thou cam'ſt into the world; and her cares for thee when thou wert come into the world. Remember her ſecret groans, her affectionate tears, her

broken

broken ſlumbers, her daily fears, her nightly frights; relieve her wants, cover her imperfections; comfort her age: and the Widow's Husband will be the Orphan's Father.

CHAP. XCVI.

AS thou deſireſt the love of God and Man, beware of pride: it is a tumor in thy mind that breaks and poyſons all thy actions; it is a worm in thy treaſure which eats and ruins thy eſtate; it loves no man, is beloved of no man; it diſparages vertue in another by detraction; it diſrewards goodneſs in it ſelf, by vain-glory: the friend of the flatterer, the mother of envy, the Nurſe of fury, the band of luxury, the ſin of devils, and the devil in mankind: it hates ſuperiors, it ſcorns inferiours, it owns no equals: in ſhort, till thou hate it, God hates thee.

CHAP. XCVII.

SO behave thy ſelf among thy children, that they may love and honour

honour thy presence; be not too fond, lest they fear thee not: be not too bitter, lest they fear thee too much; too much familiarity will embolden them; too little countenance will discourage them: So carry thy self, that they may rather fear thy displeasure than thy correction: when thou reprovest them, do it in season, when thou correctest them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. XCVIII.

WHen thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory: that deed is ill done wherein God is no sharer.

CHAP.

CHAP. XCIX.

WOuld'ſt thou purchaſe heaven? adviſe not with thy own ability. The price of heaven is what thou haſt; examine not what thou haſt, but what thou art: give thy ſelf, and thou haſt bought it: if thy own vileneſs be thy fears, offer thy ſelf, and thou art precious.

CHAP. C.

THe Birds of the Air die to ſuſtain thee; the Beaſts of the Field die to nouriſh thee; the Fiſhes of the Sea, die to feed thee. Our Stomachs are their common Sepulcher Good God! with how many deaths are our poor lives patch'd up? How full of death is the miſerable Life of momentany man?

The End of the Second Century.

THE

THE THIRD CENTURY.

CHAP. I.

IF thou take pains in what is good, the pains vaniſh, the good remains; if thou take pleaſure in what is evil, the evil remains, and the pleaſure vaniſhes; what art thou the worſe for gains, or the better for pleaſure, when both are paſt.

CHAP. II.

IF thy fancy and judgment have agreed in the choice of a fit wife, be not too fond, leſt ſhe ſurfeit, nor too peeviſh, leſt ſhe languiſh; love ſo, that thou mayeſt be feared; rule ſo, that thou mayeſt be honour'd; be not too diffident, leſt thou teach her

ceive thee, nor too ſuſpicious, leſt thou teach her to abuſe thee: if thou ſee a fault, let thy love hide it: if ſhe continue it, let thy wiſdom reprove it: reprove her not openly, leſt ſhe grow bold; rebuke her not tauntingly, leſt ſhe grow ſpightful: proclaim not her beauty, leſt ſhe grow proud: boaſt not her wiſdom, leſt thou be thought fooliſh; ſhew her not thy imperfections, leſt ſhe diſdain thee; pry not into her dairy, leſt ſhe deſpiſe thee: prophane not her ears with looſe communication, leſt thou defile the ſanctuary of her modeſty: an underſtanding husband, makes a diſcreet wife, and ſhe a happy husband.

CHAP. III.

WRinkle not thy face with too much laughter, leſt thou become ridiculous, neither wantonize thy heart with too much

mirth, leſt thou become vain: the Suburbs of folly is vain mirth. and profuſeneſs of laughter, is the City of fools.

CHAP. IV.

LEt thy tongue take council of one eye, rather then of two ears; let the news thou reporteſt be rather ſtale then falſe, leſt thou be branded with the name of a Lyar. It is an intolerable diſhonour to be that, which only to be called ſo, is thought worthy of a ſtab.

CHAP. V.

LEt thy diſcourſe be ſuch, as thy judgment may maintain, and thy company may deſerve. In neglecting this thou loſeſt thy words: in not obſerving the other, thou loſeſt thy ſelf. Give waſh to ſwine, and wort to men; ſo ſhalt thou husband thy gifts to the advantage of

of thy ſelf, and ſhape thy diſcourſe to the advancement of thy hearer.

CHAP. VI.

DOſt thou roar under the torments of a Tyrant? weigh them with the ſufferance of thy Saviour, and they are no Plague, Doſt thou rage under the bondage of a raving conſcience? compare it to thy Saviours paſſion, and it is no pain. Have the tortures of hell taken hold of thy deſpairing ſoul? compare it to thy Saviours torments, and it is no puniſhment: what ſenſe unequally compares, let faith interchangeably apply, and thy torments have no compariſon. Thy ſins are the Authors of his ſufferings, and his hell is the price of thy heaven.

CHAP. VII.

ART thou baniſht from thy own Country? thank thy own folly:

ly: hadſt thou choſen a right home thou hadſt been no Exile: hadſt thou commanded thy own Kingdom, all Kingdoms had been thy own: the fool is baniſht in his own Country: the wiſe man is in his own Country, though baniſht: the fool wanders, the wiſe man travels.

CHAP. VIII.

IN ſeeking vertue, if thou find poverty, be not aſhamed: the fault is none of thine. Thy honour, or diſhonour is purchaſed by thy own actions. Though vertue give a ragged livery, ſhe gives a golden cognizance: if her ſervice make thee poor, bluſh not. Thy poverty may diſadvantage thee, but not diſhonour thee.

CHAP.

CHAP. IX.

GAze not on beauty too much, leſt it blaſt thee; nor too long, leſt it blind thee; nor too near, leſt it burn thee: if thou like it, it deceives thee; if thou love it, it diſturbs thee; if thou luſt after it, it deſtroys thee: if vertue accompany it, it is the hearts paradiſe; if vice aſſociate it, it is the ſouls purgatory; it is the wiſe mans boon-fire, and the fools furnace.

CHAP. X.

IF thou would'ſt have a good ſervant, let thy ſervant find a wiſe maſter: let his food, reſt, and wages, be ſeaſonable: let his labour, recreations, and attendants, depend upon thy pleaſure: be not angry with him too long, leſt he think thee malicious; nor too ſoon, leſt he conceive thee raſh; nor too often, leaſt he

count thee humourous. Be not too fierce, leſt he love thee not; nor too remiſs, leſt he fear thee not; nor too familiar, leſt he prize thee not. In brief, whilſt thou giveſt him the liberty of a Servant, beware thou loſeſt not the majeſty of a Maſter.

CHAP. XI.

IF thou deſire to be chaſt in wedlock, keep thy ſelf chaſt before thou wedd'ſt: he that hath known pleaſure unlawfully, will hardly be reſtrained from unlawful pleaſure. One woman was created for one man. He that ſtrayes beyond the limits of liberty, is brought into the verge of ſlavery. Where one is enough, two is too many, and three is too few.

CHAP. XII.

IF thou wouldeſt be juſtified, acknowledg thy injuſtice: He that confeſ-

confeſſes his ſin, begins his journey towards ſalvation: he that is ſorry for it mends his pace: he that forſakes it, is at his journeys end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goeſt about to reprehend. He that cleanſeth a blot with blotted fingers, makes a greater blur.

CHAP, XIV.

BEware of drunkenneſs, leſt all good men beware of thee; where drunkenneſs reigns, there Reaſon is an Exile, Vertue a Stranger, God an Enemy, Blaſphemy is Wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* diſcover'd that in one hour drunk, which ſober, he kept ſecret ſix hundred years.

CHAP. XV.

WHat thou giveſt to the poor, thou ſecureſt from the thief; but what thou withholdeſt from his neceſſity, a thief poſſeſſes. Gods Exchequer is the poor man's Box: when thou ſtrikeſt a Tally he becomes thy debtor.

CHAP. XVI.

TAke no pleaſure in the folly of an Idiot; nor in the fancy of a Lunatick, nor in the frenzy of a Drunkard. Make them the object of thy pity, not of thy paſtime; when thou beholdeſt them, behold how thou art beholding to him that ſuffered thee not to be like them. There is no difference between thee and them but Gods favour.

CHAP.

CHAP. XVII.

IF being in eminent place, thou haſt incurr'd the Obloquy of the multitude, the more thou endeavoureſt to ſtop the ſtream, the more it overflows; wiſely rather divert the courſe of the vulgar humour, by divulging and ſpreading ſome ridiculous novelty, which may preſent new matter to their various fancy, and ſtave their tongues from off thy worried name. The firſt ſubiect of the common voice is the laſt news.

CHAP. XVIII.

IF thou deſire to ſee thy child vertuous, let him not ſee his Fathers vices: Thou canſt not rebuke that in them, that they behold practis'd in thee; till reaſons be ripe, examples direct more than precepts: ſuch as thy behaviour is before thy chil-

drens faces, ſuch commonly is theirs behind their parents backs.

CHAP. XIX.

USe Law and Phyſick only for neceſſity; they that uſe them otherwiſe, abuſe themſelves into weak bodies, and light purſes: they are good remedies, bad buſineſſes, and worſe recreations.

CHAP. XX.

BE not over-curious in prying into myſteries; leſt by ſeeking things which are needleſs, thou omitteſt things which are neceſſary; it is more ſafe to doubt of uncertain matters, than to diſpute of undiſcovered myſteries.

CHAP. XXI.

IF what thou haſt received from God, thou ſhareſt to the poor,

thou haſt gained a bleſſing by the band: if what thou haſt taken from the poor, thou giveſt to God, thou haſt purchaſed a curſe into the bargain. He that puts to pious uſes, what he hath got by impious uſury, robs the Spittle to raiſe an Hoſpital; and the cry of the one will out plead the prayers of the other.

CHAP. XXII.

LEt the end of the argument be rather to diſcover a doubtful truth, than a commanding wit; in the one thou ſhalt gain ſubſtance, in the other froth: that flint ſtrikes the ſteel in vain, that propagates no ſparkles; covet to be truths champion, at leaſt to hold her colours: he that pleads againſt the truth, takes pains to be overthrown. or, if a Conqueror, gains but vain-glory by the conqueſt.

CHAP.

CHAP. XXIII.

TAke no pleaſure in the death of a creature; if it be harmleſs or uſeleſs, deſtroy it not: if uſeful or harmful deſtroy it mercifully: he that mercifully made his creatures for thy ſake, expects thy mercy upon them for his ſake. Mercy turns her back to the unmerciful.

CAAP. XXIV.

IF thou art call'd to the dignity of a Prieſt, the ſame voice calls thee to the honour of a Judge; if thy life and doctrine be good, thou ſhalt judge others: if thy doctrine be good, and thy life bad, only thy ſelf: if both be good, thou teacheſt thy people to eſcape condemnation: if this be good, and that bad, thou teacheſt God to condemn thee.

CHAP.

CHAP. XXV.

IF thou be not a *Prometheus*, to adviſe before thou doſt, be an *Epimetheus* to examine when thou haſt done: when the want of advice hath brought forth an improvident act, the act of examination may produce a profitable repentance.

CHAP. XXVI.

IF thou deſire the happineſs of thy Soul, the health of thy Body, the proſperity of thy eſtate, the preſervation of thy credit, converſe not with a harlot; her eyes run thy reputation in debt; her lips demand the payment; her breaſts arreſts thee, her arms impriſon thee; from whence, believe it, thou ſhalt hardly get forth, till thou haſt either ended the days of thy credit, or pay'd the utmoſt farthing of thy eſtate.

CHAP.

CHAP. XXVII.

CArry a watchful eye upon thoſe familiars that are either ſilent at thy faults, or ſooth thee in thy frailties, or excuſe thee in thy follies: for ſuch are either cowards, or flatterers, or fools: if thou entertain them in proſperity, the coward will leave thee in thy dangers, the flatterer will quit thee in thy adverſity, but the fool will never forſake thee.

CHAP. XXVIII.

IF thou haſt an eſtate, and a Son to inherit it, keep him not too ſhort, leſt he think thou liveſt too long; what thou alloweſt him, let him receive from thy hand as gift; not from thy tenants as rent: keep the reins of thy eſtate in thy own hand, leſt thou forſaking the ſoveraignty of a father, he forget the

the reverence of a child: let this liberty be grounded on thy permiſſion, and keep him within the compaſs of thy inſtruction: let him feel thou haſt the curb, though occaſion urge thee not to check. Give him the choice of his own Wife, if he be wiſe. Counſel his affection rather than croſs it, if thou beeſt wiſe, leſt his marriage-bed be made in ſecret, or depend upon thy grave. If he be given to laviſh company, endeavour to ſtave him off with lawful recreations: be cheerful with him, that he may love thy preſence; and wink at ſmall faults, that thou mayeſt gain him: be not always childing, leſt thou harden him; neither knit thy brow too often, leſt thou diſhearten him; remember, the diſcretion of a father oft times prevents the deſtruction of a child.

CHAP.

CHAP. XXIX.

IF thou hide thy treaſure upon the earth, how canſt thou expect to find it in heaven? Canſt thou hope to be a ſharer where thou haſt repoſed no ſtock? what thou giveſt to Gods glory and thy ſouls health, is laid up in heaven, and is only thine: that alone which thou exchangeſt, or hideſt upon earth, is loſt.

CHAP. XXX.

REgard not in thy pilgrimage how difficult the paſſage is, but whither it tends; nor how delicate the journey is, but where it ends: if it be eaſie, ſuſpect it; if hard, endure it; he that cannot excuſe a bad way, accuſeth his own ſloth; and he that ſticks in a bad paſſage, can never attain a good journeys end.

CHAP.

CHAP. XXXI.

MOny is both the generation and corruption of purchas'd honour: honour is both the child and ſlave of potent mony: the credit which honour hath loſt, mony hath found: when honour grew mercenary, mony grew honourable. The way to be truly noble, is to contemn both.

CHAP. XXXII.

GIve not thy tongue too great a liberty, leſt it take thee priſoner: A word unſpoken is like the ſword in the ſcabard, thine; if vended, thy ſword is in anothers hand; if thou deſire to be held wiſe, be ſo wiſe as to hold thy tongue.

CHAP. XXXIII.

IF thou be ſubject to any great vanity, nouriſh it not: if it will be enter-

entertained, encourage it not. if it grow ſtrong, more ſtrongly ſtrive againſt it; if too ſtrong, pray againſt it; if it weaken not, joyn faſting to the prayer; if it ſhall continue, add preſeverance to both; if it decline not, add patience to all, and thou haſt conquered it.

CHAP. XXXIV.

HAth any wounded thee with iniuries? meet them with patience; haſty words wranckle the wound, ſoft language dreſſes it, forgiveneſs cures it, and oblivion takes away the ſcar. It is more noble, by ſilence to avoid an injury, than by argument to overcome it.

CHAP XXXV.

BE not unſtable in thy reſolutions, nor various in thy actions, nor inconſtant in thy affections:

ſo

ſo deliberate, that thou mayeſt reſolve; ſo reſolve, that thou mayeſt perform; ſo perform, that thou mayeſt perſervere: mutability is the badge of infirmity.

CHAP. XXXVI.

LEt not thy good intention flatter thee to an evil action; what is eſſentially evil, no circumſtance can make good; it matters not with what mind thou did'ſt that which is unlawful being done: if the act be good, the intention crowns it; if bad, it diſpoſes thy intention: no evil action may be well done.

CHAP. XXXVII.

LOve not thy children too unequally; or, if thou do'ſt, ſhew it not, leſt thou make the one proud, the other envious, and both fools; if nature hath made a difference, it is the part of a tender parent to help

help the weakeſt. That tryal is not fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy alms, enquire not ſo much into the perſon, as his neceſſity: God looks not ſo much upon the merits of him that requires, as into the manner of him that relieves: if the man deſerves not, thou haſt given to humanity.

CHAP. XXXIX.

IF thou deſire the Euchariſt ſhould be thy ſupper, let thy life be thy Chaplain, if thy own worthineſs invites thee, preſume not to come; if the ſorrowful ſenſe of thy own ſins forbid thee, preſume not to forbear: if thy faith be ſtrong it will confirm it: if weak it will ſtrengthen it: He only that wants faith is the forbidden gueſt.

CHAP.

CHAP. XL.

WOuld'ſt thou traffick with the beſt advantage, and Crown thy ventures with the beſt return? make the poor thy Chapman, and thy purſe thy Factor: ſo ſhalt thou give trifles which thou couldeſt not keep, to receive treaſure which thou canſt not loſe: there's no ſuch merchant as the charitable man.

CHAP. XLI.

FOllow not the multitude in the evil of ſin, leſt thou ſhare with the multitude in the evil of puniſhment: the number of the offenders diminiſheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; ſo the multitude of ſinners draws more puniſhment on the Sin: the number of the Fagots multiplies the fury of the fire.

CHAP.

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou ſecretly confeſſeſt his reproof to be juſt: if thou acknoledg his reproof to be juſt, thou ſecretly confeſſeſt thy anger to be unjuſt. He that is angry with the juſt reprover, kindles the fire of the juſt revenger.

CHAP. XLIII.

DO well while thou mayeſt, leſt thou do evil when thou wouldeſt not: he that takes not advantage of a good power, ſhall loſe the benefit of a good will.

CHAP. XLIV.

LEt not mirth be thy profeſſion, leſt thou become a make-ſport. He that hath but gain'd the Title

of

of a Jeſter, let him aſſure himſelf, the fool is not far off.

CHAP. XLV.

IN every relative action, change conditions with thy brother; then ask thy conſcience what thou wouldſt be done to; being truly reſolved, exchange again, and do thou the like to him, and thy charity ſhall never err; it is injuſtice to do what without impatience thou canſt not ſuffer.

CHAP. XLVI.

LOve thy neighbour for God ſake, and God for his own ſake, who created all things for thy ſake, and redeemed thee for his mercy ſake: if thy love hath any other object, it is falſe love, if thy object have any other end, it is ſelf love.

CHAP.

CHAP. XLVII.

LEt thy converſation with men, be ſober and ſincere; let thy devotion to God be dutiful and decent: Let the one be hearty, and not haughty; let the other be humble, and not homely: ſo live with men as if God ſaw thee, ſo pray to God, as if men heard thee.

CHAP. XLVIII.

GOds pleaſure is the wind our Actions ought to ſail by; mans Will is the ſtream that tydes them up and down; if the wind blow not, thou mayeſt take the advantage of the tyde; if it blow, no matter which way the ſtream runs: if with thee, thy Voyage will be the ſhorter; if againſt thee, the ſea will be the rougher: it is ſafer to ſtrive againſt the ſtream, than to ſail againſt the wind.

CHAP.

CHAP. XLIX.

IF thou desire much rest, desire not too much: there is no less trouble in the preservation, than in the acquisition of abundance: *Diogenes* found more rest in his Tub, than *Alexander* on his Throne.

CHAP. L.

WOuld'st thou multiply thy riches? diminish them wisely: or would'st thou make thy estate entire? divide it charitably: seeds that are scattered increase, but hoarded up they perish.

CHAP. LI.

HOW cam'st thou by thy honour? by money? How cam'st thou by thy money? by extortion: compare thy Penny-worth with the price, and tell me truly, how truly honourable thou art? its an ill purchase that's encumbred with a curse; and that honour will be ominous, that is built on ruins.

CHAP. LII.

IF thy Brother hath privately offended thee, reprove him privately, and having loſt himſelf in an injury, thou ſhalt find him in thy forgiveneſs; he that rebukes a private fault openly, betrays it, rather than reproves it.

CHAP. LIII.

WHat thou deſireſt, inſpect throughly before thou proſecute; caſt one eye upon the inconveniences, as well as the other upon the conveniences. Weigh the fulneſs of the barn with the charge of the plough: weigh honour with her burthen, and pleaſure with her dangers; ſo ſhalt thou undertake wiſely what thou deſireſt; or moderate thy deſires in undertaking.

CHAP. LIV.

IF thou oweſt thy whole ſelf to thy God for thy creation, what haſt

haſt thou leſt to pay for thy Redemption, that was not ſo cheap as thy Creation? In thy Creation he gave thee thy ſelf, and by thy ſelf to him: In thy Redemption he gave himſelf to thee, and through him reſtor'd thee to thy ſelf: thou art given and reſtor'd. Now what oweſt thou unto thy God? if thou haſt paid all thy debts, give him the ſurpluſage, and thou haſt merited.

CHAP. LV.

IN thy diſcourſe take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: what thou ſpeakeſt, ſpeak truly; when thou ſpeakeſt, ſpeak wiſely. A Fools heart is in his tongue; but a wiſe mans tongue is in his heart.

CHAP. LVI.

BEfore thou act a theft, conſider what thou art about to do: If thou take it, thou loſeſt thy ſelf: If

thou keep it, thou disenablest thy redemption, till thou restor'st it thou canst not be restored; when it is restor'd, it must cost thee more pain and sorrow, than ever it brought thee pleasure or profit: It is a great folly to please the palate with that which thou know'st must either be vomited, or thy death.

CHAP. LVII.

Silence is the highest wisdom of a fool, and Speech is the greatest trial of a wise man, if thou would'st be known a wise man, let thy words shew thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of wisdom to discover knowledg, than to hide ignorance.

CHAP. LVIII.

The Clergy is a Copy-book, their life the Paper, whereof some is purer, some courser; their doctrine are Copies, some written in a Plain hand, others in a Flourishing hand, some

ſome in a Text hand, ſome in a Roman hand, others in a Court hand, others in a Baſtard Roman; if the choice be in thy power, chuſe a book that hath the fineſt Paper, let it not be too ſtrait, nor too looſely bound, but eaſie to lye open to every eye: follow not every Copy, leſt thou be good at none; among them all chuſe one that ſhall be moſt legible and uſeful, & fulleſt of inſtructions. But if the paper chance to have a blot, remember the blot is no part of the Copy.

CHAP. LIX.

VErtue is nothing but an act of loving that which is the beloved, and that act is prudence, from whence not to be removed by conſtraint is fortitude, not to be allured by enticements is temperance, not to be diverted by pride is Juſtice. The declining of this act is Vice.

CHAP. LX.

REbuke thy ſervants fault in private: publick reproof hardens:

his ſhame: if he be paſt a youth ſtrike him not: he is not fit for thy ſervice, that after wiſe reproofs, will either deſerve thy ſtroaks, or digeſt them.

CHAP. LXI.

TAke heed rather what thou receiveſt, than what thou giveſt; what thou giveſt leaves thee, what thou takeſt ſticks by thee: he that preſents a gift, buys the receiver, he that takes a gift, ſells his liberty.

CHAP. LXII.

THings temporal are ſweeter in the expectation: things eternal are ſweeter in the fruition: the firſt ſhames thy hope, the ſecond crowns it: it is a vain journey whoſe end affords leſs pleaſure than the way.

CHAP. LXIII.

KNow thy ſelf, that thou may'ſt fear God: Know God, that thou may'ſt love him: in this thou art initiated

tiated to wiſdom, in that perfected: The fear of God is the beginning of wiſdom; the love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou haſt providence to foreſee a danger, let thy prudence rather prevent it, than fear it. The fear of future evils, brings oftentimes a preſent miſchief: whilſt thou ſeek'ſt to prevent it, practiſe to bear it: he is a wiſe man can avoid an evil, he is a patient man can endure it, but he is a valiant man can conquer it.

CHAP. LXV.

IF thou haſt the place of a Magiſtrate, deſerve it by thy Juſtice, and dignifie it with thy Mercy: Take heed of early gifts: an open hand makes a blind eye: Be not more apt to puniſh Vice, than to encourage Vertue. Be not too ſevere leſt thou be hated; nor too remiſs leſt thou be ſlighted: So execute

Juſtice, that thou may'ſt be loved, ſo execute mercy, that thou may'ſt be feared.

CHAP. LXVI.

LEt not thy Table exceed the fourth part of thy revenue: Let thy proviſion be ſolid, and not far fetcht; fuller of ſubſtance than art: be wiſely frugal in thy preparation, and freely chearful in thy entertainment: If thy gueſts be right it is enough; if not it is too much: Too much is vanity, enough is a feaſt.

CHAP. LXVII.

LEt thy apparrel be decent, and ſuited to the quality of thy place and purſe: too much punctuality, and too much moroſity, are the two Poles of Pride: Be neither too early in the Faſhion, nor too long out of it, nor too preciſely in it: what cuſtom hath civilliz'd, is become decent, till then ridiculous: Where the eye is the Jury,

Jury, the apparel is the evidence.

CHAP. LXVIII.

IF thy words be too luxuriant, confine them, leſt they confine thee: he that thinks he never can ſpeak enough, may eaſily ſpeak too much. A full tongue and an empty brain, are ſeldome parted.

CHAP. LXIX.

IN holding of an argument, be neither cholerick, nor too opinionate; the one diſtempers thy underſtanding, the other abuſes thy judgment: above all things decline paradoxes and myſteries: thou ſhalt receive no honour either in maintaining rank falſhoods, or medling with ſecret truths; as he that pleads againſt the truth, makes wit the mother of his error: ſo he that argues beyond warrant, makes wiſdom the midwife of his folly.

CHAP. LXX.

DEtain not the wages from the poor man that hath earn'd it, leſt God with-hold thy wages from thee: if he complain to thee, hear him, leſt he complain to heaven, where he will be heard: if he hunger for thy ſake, thou ſhalt not proſper for his ſake. The poor mans penny is a plague in the rich mans purſe.

CHAP. LXXI.

BE not too cautious in diſcerning the fit objects of thy charity, leſt a ſoul periſh through thy diſcretion: what thou giveſt to miſtaken want, ſhall return a bleſſing to thy deceived heart. Better in relieving idleneſs to commit an accidental evil, than in neglecting miſery to omit an eſſential good. Better two Drones be preſerv'd, than one Bee periſh.

CHAP. LXXII.

THeology is the Empreſs of the World; Miſteries are her Privy Coun-

Council; Religion is her Clergy; The Arts her Nobility, Philoſophy the Secretary; The Graces her Maids of Honour; The Moral vertues, the Ladies of her Bed-Chamber; Peace is her Chamberlain; True joy, and endleſs pleaſures are her Courtiers; Plenty her Treaſurer; Poverty her Exchequer; The Temple is her Court: If thou deſire acceſs to this great Majeſty, the way is by her Courtiers, if thou haſt no power there, the common way to the Sovereign is the Secretary.

CHAP. LXXIII.

IT is an evil knowledg to know the good thou ſhouldſt embrace, unleſs thou likewiſe embrace the good thou knoweſt: the breath of divine knowledg is the bellows of divine love, and the flame of divine love is the perfection of divine knowledge. CHAP. LXXIV.

IF thou deſire reſt unto thy ſoul, be juſt: he that doth no injury, fears not

not to ſuffer injury: the unjuſt mind is always in labour: It either practiſes the evil it hath projected, or projects to avoid the evil it hath deſerved.

CHAP. LXXV.

ACcuſtom thy palate to what is moſt uſual: he that delights in rarities, muſt often feed diſpleaſed, and ſometimes lie at the mercy of a dear market: common food nouriſhes beſt, delicates pleaſe moſt: the ſound ſtomach prefers neither: What art thou the worſe for the laſt years plain diet, or what now the better for thy laſt great feaſt?

CHAP. LXXVI.

WHoever thou art, thou haſt done more evil in one day, than thou canſt expiate in ſix: and canſt thou think the evil of ſix days can require leſs than one? God hath made us rich in days, by allowing ſix, & himſelf poor, by reſerving but one;

one: and ſhall we ſpare our own ſtock and ſhare his Lamb? He that hath done nothing but what he can juſtifie in the ſix days, may play the ſeventh.

CHAP. LXXVII.

HOpe and fear, like *Hipocrates* twins, ſhould live and die together: If hope depart from fear, it travels by ſecurity, and lodges in preſumption; if fear depart from hope, it travels to infidelity, and inns in diſpair; the one ſhuts up heaven, the other opens hell; the one makes thee inſenſible of Gods frowns, the other incapable of Gods favours, and both teach God to be unmerciful, and thee to be moſt miſerable.

CHAP. LXXVIII.

CLoſe thine ear againſt him that ſhall open his mouth ſecretly againſt another: if thou receive not his words, they fly back and wound the reporter: if thou receive them, they

they fly forward and wound the receivers.

CHAP. LXXIX.

IF thou would'st preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying; walking exercises the body, praying exercises the soul, fasting cleanses both.

CHAP. LXXX.

WOuldest thou not be thought a fool in others conceit, be not wise in thine own: he that trusts to his own wisdom, proclaims his own folly: he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

CHAP. LXXXI.

DEsir'st thou knowledge? know the end of thy desire: Is it only to know? Then it is curiosity: Is it because thou may'st be known? then 'tis

'tis vanity: if becauſe thou may'ſt edifie, it is charity; if becauſe thou may'ſt be edified, it is wiſdom. That knowledge turns to meer excrement, that hath not ſome heat of wiſdom to digeſt it.

CHAP. LXXXII.

WIſdom without innocency is knavery; innocency without wiſdom is foolery; be therefore as wiſe as Serpents, and innocent as Doves: the ſubtilty of the Serpent, inſtructs the innocency of the Dove: The innocency of the Dove, corrects the ſubtilty of the Serpent: what God hath joyn'd together, let no man ſeparate.

CHAP. LXXXIII.

THe more thou imitateſt the vertues of a Saint departed, the better thou celebrateſt that Saints day. God is not pleaſed with ſurfeiting for his ſake, who with his faſting ſo often pleaſed God.

CHAP.

CHAP. LXXXIV.

CHuſe not thy ſerviceable ſouldier out of ſoft apparel, leſt he prove effeminate, nor out of a full purſe, leſt he grow timerous: They are more fit for action, that are fiery to gain a fortune abroad, than they that have a fortune to loſe at home. Expectation breeds ſpirit; fruition brings fear.

CHAP. LXXXV.

GOd hath given to mankind a common library, his creatures; and to every man a proper book, himſelf, being an abridgment of all the others; if thou read with underſtanding, it will make thee a great Maſter of Philoſophy, and a true Servant to the Divine Author. if thou but barely read, it will make thee thy own wiſe man, and the authors fool.

CHAP.

CHAP. LXXXVI.

DOubt is a weak child, lawfully begotten between an obſtructed judgment, and a fair underſtanding. Opinion is a bold baſtard gotten between a ſtrong fancy and a weak judgment; it is leſs diſhonourable to be ingeniouſly doubtful, than raſhly opinionate.

CHAP. LXXXVII.

AS thou art a moral man, eſteem thy ſelf not as thou art, but as thou art eſteemed. As thou art a Chriſtian eſteem thy ſelf as thou art, not as thou art eſteemed: Thy price in both riſes and falls as the market goeth. The market of a moral man is wild opinion. The market of a Chriſtian is a good Conſcience.

CHAP. LXXXVIII.

PRovidence is an exerciſe of reaſon; experience an act of ſenſe; by how much reaſon excels ſenſe, by

by ſo much Povidence exceeds experience: Providence prevents that danger which experience repents: Providence is the Rational Daughter of wiſdom: Experience the Emperial Miſtris of fools.

CHAP. LXXXIX.

HAth Fortune dealt thee ill cards? let wiſdom make thee a good gameſter: In a fair gale every fool may ſail, but wiſe behaviour in a ſtorm commends the wiſdom of a Pilot: to bear adverſity with an equal mind, is both the ſign and glory of a brave ſpirit.

CHAP. XC.

IF any ſpeak ill of thee, flee home to thy own conſcience, and examine thy heart: if thou be guilty, 'tis juſt correction: if not guilty, 'tis a fair inſtruction: make uſe of both, ſo ſhalt thou diſtil honey out of gall, and out of an open enemy, create a ſecret friend. CHAP.

CHAP. XCI.

AS the exerciſe of the body natural is moderate recreation, ſo the exerciſe of the body politick is military diſcipline: by that the one is made more able; by this the other is made more active: where both are wanting, there wants no danger to the one, through an humorous ſuperfluity; to the other, by a negligent ſecurity.

CHAP. XCII.

GOd is above thee, beaſts are beneath thee: acknowledg him that is above, and thou ſhalt be acknowledg'd by them that are under thee: whil'ſt *Daniel* acknowledg'd God to be above him, the Lions acknowledg'd *Daniel* to be above them.

CHAP. XCIII.

TAke heed, whil'ſt thou ſheweſt wiſdom in not ſpeaking, thou betrayeſt not thy folly in too long ſilence:

lence: if thou art a fool, thy silence is wisdom; if a wise man, too long silence is folly: as too many words from a fools mouth, gives a wise man no leave to speak, so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

CHAP. XCIV.

CONsider what thou wert, what thou art, what thou shalt be, what's within thee, what's above thee, what's beneath thee, what's against thee, what was before thee, what shall be after thee, and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience. He that knows not himself positively, cannot know himself relatively.

CHAP. XCV.

THink not the love of God merits Gods love to thee, his acceptance

ceptance of thy duty crown his own gifts in thee. Mans love to God is nothing but a faint reflection of Gods love to man.

CHAP. XCVI.

BE always less willing to speak than to hear; what thou heareſt thou receiveſt, what thou ſpeakeſt thou giveſt. It is more glorious to give, more profitable to receive.

CHAP. XCVII.

SEeſt thou good days, prepare for evil times: No Summer but hath his Winter: he never reap'd comfort in adverſity, that ſow'd it not in proſperity.

CHAP. XCVIII.

IF being a Magiſtrate, thou conniveſt at vice, thou nouriſheſt it: if thou ſpareſt it, thou committeſt it: what is not by thee puniſht in others, is made puniſhable in thee. He that favours preſent evil, entails them upon his proſperity: he that excuſes

excuſes the guilty, condemns the innocent.

CHAP. XCIX.

TRuth haunts no corners, ſeeks no by-ways: if thou profeſs it, do it openly; if thou ſeek it, do it fairly: he deſerves not to profeſs Truth, that profeſſes it fearfully, he deſerves not to find the Truth, that ſeeks it fraudulently.

CHAP. C.

IF thou deſire to be wiſer yet, think not thy ſelf yet wiſe enough: and if thou deſire to improve knowledge in thy ſelf, deſpiſe not the inſtructions of another: he that inſtructs him that thinks himſelf wiſe enough, hath a fool to his ſcholar: he that thinks himſelf wiſe enough to inſtruct himſelf, hath a fool to his maſter.

The end of the Third Century.

ENCHIRIDION.

Cent. IV.

CHAP. I.

DEmean thy self more warily in thy study, than in the street: If thy publick actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions, thy conscience looks into them: the multitude may chance to excuse thee, if not acquit thee; thy conscience will accuse thee, if not condemn thee.

CHAP. II.

OF all vices take heed of drunkenness; other vices are but fruits of disordered affections; this disor-

ders

ders, nay, baniſhes reaſon, other vices but impair the ſoul, this demoliſhes her two chief faculties, the Underſtanding and the Will: Other vices make their own way, this makes way for all vices. He that is a drunkard is qualified for all vice.

CHAP. III.

IF thy ſin trouble thee, let that trouble comfort thee, as pleaſure in the remembrance of ſin exaſperates juſtice, ſo ſorrow in the repentance of ſin mollifies mercy: it is leſs danger to commit the ſin we delight in, than to delight in the ſin we have committed; and more joy is promiſed to repentance than to innocency.

CHAP. IV.

THe way to God is by thy ſelf, the way to thy ſelf is by thy own corruptions: he that baulks this way, errs; he that travels by the creatures, wanders. The motion of

the

the Heavens ſhall give thy ſoul no reſt: the vertue of herbs ſhall not encreaſe thine. The height of all Philoſophy, both natural and moral, is to know thy ſelf, and the end of this knowledge is to know God.

CHAP. V.

INfamy is where it is receiv'd: if thou art a Mud-wall, it will ſtick; if Marble, it will rebound: if thou ſtorm at it, 'tis thine, if thou contemn it, 'tis his.

CHAP. VI.

IF thou deſire Magiſtracy, learn to forget thy ſelf: if thou undertake it, bid thy ſelf farewel. He that looks upon a common cauſe with private eyes, looks through falſe glaſſes. In the exerciſe of thy politique Office, thou muſt forget both Ethicks and Oeconomicks. He that puts on a publick Gown, muſt put off a private Perſon.

CHAP. VII.

LEt the words of a Virgin, though in a good cauſe, and to as good purpoſe, be neither, violent, many, bold, nor firſt, nor laſt; it is leſs ſhame for a Virgin to be loſt in a bluſhing ſilence, than to be found in a bold eloquence.

CHAP. VIII.

ART thou in plenty? give what thou wilt: art thou in poverty; give what thou canſt: As what is receiv'd, is receiv'd, according to the manner of the Receiver; ſo what is given, is priz'd according to the meaſure of the Giver. He is a good workman, that makes as good work as his matter will permit.

CHAP. IX.

GOd is the Author of Truth, the Devil the Father of Lies: If the telling of a Truth, ſhall endanger thy life, the Author of Truth will protect thee from the danger, or reward

ward thee for thy dammage. If the telling of a Lie may ſecure thy life, the Father of Lies will beguile thee of thy gains, or traduce the ſecurity. Better by loſing of a life to ſave it, than by ſaving of a life to loſe it. However, better thou periſh, than the Truth.

CHAP. X.

CONſider not ſo much what thou haſt, as what others want: what thou haſt, take heed thou loſe not. What thou haſt not, take heed thou covet not. If thou haſt many above thee, turn thy eye upon thoſe that are under thee: If thou haſt no Inferiours, have patience a while, and thou ſhalt have no Superiours. The Grave requires no marſhal.

CHAP. XI.

IF thou ſeeſt any thing in thy ſelf, which may make thee proud, look a little further, and thou ſhalt find enough to humble thee; if thou be

wiſe, view the Peacocks feathers with his feet, and weigh thy beſt parts with thy imperfections. He that would rightly prize the man, muſt read his whole ſtory.

CHAP. XII.

LEt not the ſweetneſs of contemplation be ſo eſteem'd, that action be diſpis'd: *Rachel* was more fair, *Leah* more fruitful: as contemplation is more delightful, ſo it is more dangerous. *Lot* was upright in the City, and wicked in the Mountain.

CHAP. XIII.

IF thou haſt but little, make it not leſs by murmuring: if thou haſt enough, make it not too much by unthankfulneſs: he that is not thankfully contented with the leaſt favour he hath received, hath made himſelf incapable of the leaſt favour he can receive.

CHAP.

CHAP. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſin in taking it, is repeated every minute thou keep'ſt it: If thou canſt, reſtore it in kind; If not in value: if it may be, reſtore it to the party; if not, to God: the poor is Gods receiver.

CHAP. XV.

LEt the fear of a danger be a ſpur to prevent it: he that fears otherwiſe, gives advantage to the danger. It is leſs folly not to endeavour the prevention of the evil thou feareſt, than to fear the evil which thy endeavour cannot prevent.

CHAP. XVI.

IF thou haſt any excellency which is thine own, thy tongue may glory in it without ſhame; but if thou haſt receiv'd it, thy glory is but uſurpation; and thy pride is but the

prologue of thy ſhame. Where vain glory commands, there folly counſels; where pride rides, there ſhame lacquies.

CHAP. XVII.

GOd hath ordained his creatures not only for neceſſity, but delight; ſince he hath carv'd thee with a bountiful hand, fear not to receive it with a liberal heart. He that gave thee water to allay thy thirſt, gave thee wine to exhilarate thy heart: Reſtore him for the one, a neceſſity of thanks, return him for the other, the chearfulneſs of praiſe.

CHAP. XVIII.

IF the wicked flouriſh, and thou ſuffer, diſcourage not, they are fatted for deſtruction, thou art dieted for health, they have no other heaven but the hopes of a long earth, thou haſt nothing on earth but the hopes of a quick heaven. If there were no journeys end, the tra-

travel of a Chriſtian were more comfortleſs.

CHAP. XIX.

IMp not thy wings with the Churches feathers, leſt thou fly to thy own ruin. Impropriations are bold Metaphors, which continued, are deadly Allegories One foot of Land in Capite, encumbers the whole Eſtate. The Eagle ſnatch'd a coal from the Altar, but it fired her Neſt.

CHAP. XX.

LEt that Table which God hath pleas'd to give thee, pleaſe thee. He that made the veſſel, knows her burthen, and how to ballaſt her; he that made all things very well: if thou be content with a little, thou haſt enough, if thou complaineſt; thou haſt too much.

CHAP. XXI.

WOuldſt thou diſcover the true worth of a man? behold him

naked : diſtreaſure him of his ill-got wealth , degrade him of his dear bought honour , diſrobe him of his purple habit, diſcard his pamper'd body ; then look upon his ſoul, and thou ſhalt find how great he is. Natural ſweetneſs is never ſcented, but in the abſence of artificial.

CHAP. XXII.

IF thou art ſubject to any ſecret folly, blab it not,leſt thou appear impudent ; nor boaſt of it, leſt thou ſeem inſolent. Every mans vanity ought to be his greateſt ſhame, and every mans folly ought to be his greateſt ſecret.

CHAP. XXIII.

IF thou be ignorant, endeavour to get knowledge,leſt thou be beaten with ſtripes : if thou haſt attain'd knowledg, put it in practice, leſt thou be beaten with many ſtripes. Better not to know what we

we ſhould practiſe, than not to practiſe what we know; and leſs danger dwells in unaffected ignorance, than unactive knowledge.

CHAP. XXIV.

TAke heed thou harbour not that vice call'd Envy, leſt anothers happineſs be thy torment, and Gods bleſſing become thy curſe: Vertue corrupted with vain-glory, turns Pride: Pride poiſon'd with malice, becomes Envy: joyn therefore Humility with thy Vertue, and Pride ſhall have no footing, and Envy ſhall find no entrance.

CHAP. XXV.

IF thy endevour cannot prevent a vice, let thy repentance lament it: the more thou remembreſt it without hearts grief, the deeper it is rooted in thy heart: take heed it pleaſe thee not, eſpecially in cold blood: thy pleaſure in it makes it fruitful, and her fruit is thy deſtruction.

CHAP. XXVI.

THe two knowledges, of God and thy ſelf, are the high-way to thy ſalvation: that breeds in thee a filial love, this is a filial fear. The ignorance of thy ſelf is the beginning of all ſin, and the ignorance of God is the perfection of all evil.

CHAP. XXVII.

RAther do nothing to the purpoſe than be idle, that the Devil may find thee doing. The Bird that ſits is eaſily ſhot, when fliers eſcape the Fowler. Idleneſs is the Dead Sea that ſwallows all Vertues, and thy ſelf made Sepulchre of a living man. The idle man is the Devils hireling; whoſe livery is rags, whoſe diet and wages are famine and diſeaſes.

CHAP. XXVIII.

BE not ſo mad as to alter that countenance which thy Crea-

tor

tor made thee: remember it was the work of his hands, if it be bad, how dar'ſt thou mend it? if it be good, why doſt thou mend it? art thou aſham'd of his work, and proud of thy own? He made thy face to be known by, why deſireſt thou to be known by another? It is a ſhame to adulterate modeſty, but more to adulterate nature. Lay by thy art, and bluſh not to appear what he bluſhes not to make thee. It is better to be his Picture than thy own.

CHAP. XXIX.

LEt the ground of all thy religious actions be obedience: examine not why it was commanded, but obſerve it, becauſe it is commanded. True Obedience neither procraſtinates, nor queſtions.

CHAP. XXX.

IF thou wouldſt buy an inheritance in Heaven, adviſe not with thy purſe,

purſe, leſt in the mean while thou loſe thy purchaſe. The Widow bought as much for two mites, as *Zaccheus* did for half his eſtate: the price of that purchaſe is what thou haſt, and is not loſt for what thou haſt not, if thou deſire to have it.

CHAP. XXXI.

WIth the ſame height of deſire thou haſt ſinn'd, with the like depth of ſorrow thou muſt repent: thou that haſt ſinn'd too day, defer not thy repentance, till too morrow: he that hath promiſed pardon to thy repentance, hath not promiſed life till thou repent.

CHAP. XXXII.

TAke heed how thou receiveſt praiſe from men: from good men neither avoid it, nor glory in it. From evil men, neither deſire it, nor expect it. To be praiſed of them that are evil, or for that which is evil,

evil, is equal diſhonour: He is happy in his worth, who is praiſed by the good and imitated by the bad.

CHAP. XXXII.

PRoportion thy Charity to the ſtrength of thy eſtate, leſt God proportion thy eſtate to the weakneſs of thy charity: Let the lips of the poor be the trumpet of thy gift, leſt in ſeeking applauſe, thou loſe thy reward. Nothing is more pleaſing to God than an open hand, and a cloſe mouth.

CHAP. XXXIII.

DOſt thou want things neceſſary? Grumble not: perchance it was a neceſſary thing thou ſhould'ſt want: Endeavour lawfully to ſupply it; if God bleſs not thy endeavour, bleſs him that knoweth what is fitteſt for thee. Thou art Gods Patient, preſcribe not thy Phyſician.

CHAP.

CHAP. XXXV.

IF anothers death, or thy own, depend upon thy confeſſion, if thou canſt, ſay nothing: if thou muſt, ſay the Truth: it is better thou loſe thy life, than God his honour: it is as eaſie for him to give thee life, being condemn'd, as repentance having ſin'd: it is more wiſdom to yield thy body, than hazard thy ſoul.

CHAP. XXXVI.

CLoath not thy language, either with obſcurity, or affectation; in the one, thou diſcover'ſt too much darkneſs, in the other, too much lightneſs: he that ſpeaks from the underſtanding to the underſtanding, is the beſt interpreter.

CHAP. XXXVII.

IF thou expect death as a friend, prepare to entertain it: if thou expect death as an enemy, prepare

to

to overcome it: Death has no advantage, but when it comes a ſtranger.

CHAP. XXXVIII.

FEar nothing, but what thy induſtry may prevent: be confident of nothing, but what fortune cannot defeat: it is no leſs folly to fear what is impoſſible to be avoided, than to be ſecure when there is a poſſibility to be depriv'd.

CHAP. XXXIX.

LEt not the neceſſity of Gods decree diſcourage thee to pray, or diſhearten thy prayers; do thou thy duty, and God will do his pleaſure: If thy prayers make not him ſound that is ſick, they will return and confirm thy health that art ſound: If the end of thy prayer be to obtain thy requeſt, thou confineſt him that is infinite: if thou haſt done well, becauſe thou wert commanded, thou haſt thy reward in the

that thou haſt obeyed. Gods pleaſure is the end of our prayers.

CHAP. XL.

MArry not to young, and when thou art too old, marry not; leſt thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love, let thy love adviſe before thou chuſe; and let thy choice be fixt before thou marry: remember that the whole happineſs or unhappineſs of thy life depends on this one Act. Remember nothing but death can diſſolve this knot. He that weds in haſte, repents oft-times by leaſure: And he that repents him of his own act, either is, or was, a fool by his own confeſſion.

CHAP. XLI.

IF God hath ſent thee a Croſs, take it up and follow him: uſe it wiſely, leſt it be unprofitable; bear it patiently,

tiently, leſt it be intollerable: behold in it Gods anger againſt ſin and his love towards thee; in puniſhing the one, and chaſtning the other; if it be light, ſlight it not; if heavy, murmur not: Not to be ſenſible of a judgment, is the ſymptome of a hardened heart; and to be diſpleas'd at his diſpleaſure, is a ſign of a rebellious will.

CHAP XLII.

IF thou deſire to be magnanimous, undertake nothing raſhly, fear fear nothing thou undertak'ſt, and nothing but infamy, dare any thing but injury: the meaſure of magnanimity, is neither to be raſh nor timorous.

CHAP. XLIII.

PRactiſe in health to bear ſickneſs, and indeavour in the ſtrength of thy life to entertain death: he that hath a will to die, not having power to live; ſhews neceſſity not vetrue: It is the glory of a brave

brave mind to embrace pangs in the very arms of pleasure; what name of vertue merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: if he be thy superiour, 'tis his due; if thy inferiour, 'tis his dishonour: it is thou must honour thy place; thy place not thee. It is a poor reward of worth that consists in a right hand or a brick-wall.

CHAP. XLV.

PRay often, because thou sinnest always, repent quickly, lest thou die suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes it: he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP. XLVI.

MAke Philosophy thy journey, Theology thy journeys end: Philosophy

Philoſophy is a pleaſant way, but dangerous to him that either tires or retires: in this journey it's ſafe, neither to loiter nor reſt, till thou haſt attained thy journeys end; he that ſits down a Philoſopher, riſes up an Atheiſt.

CHAP. XLVII.

FEar not to ſin, for Gods ſake, but thy own; thy ſin overthrows not his glory, but thy good: he gains his glory not only from the ſalvation of the repentant, but alſo from the confuſion of the rebellious: there be veſſels for honour, and veſſels for diſhonour, but both for his honour. God is not grieved for the glory he ſhall loſe for thy improvidence, but for the horror thou ſhalt find for thy impenitence.

CHAP. XLVIII.

INſult not over miſery, nor deride infirmity, nor deſpiſe deformity. The firſt ſhews thy inhumanity; the ſecond thy folly; the third, thy pride: he

he that made him miſerable, made thee happy to lament him: he that made him weak, made thee ſtrong to ſupport him: he that made him deform'd, gave thee favour to be humble: he that is not ſenſible of anothers unhappineſs, is a living ſtone, but he that makes misery the object of his triumph, is an incarnate Devil.

CHAP. XLIX.

MAke thy recreations ſervants to thy buſineſſes, leſt thou become ſlave to thy recreations: when thou goeſt up into the Mountain, leave thy ſervant in the valley: When thou goeſt to the City, leave him in the Suburbs. And remember, the Servant muſt not be greater than his Maſter.

CHAP. L.

PRaiſe no man too liberally before his face, nor cenſure him too laviſhly behind his back; the one ſavours of flattery, the other of malice; and

and both are reprehenſible: the true way to advance anothers vertue, is to follow it, and the beſt means to cry down anothers vice, is to decline it.

CHAP. LI.

IF thy Prince command a lawful act, give him all active obedience: if he command an unlawful act, give him paſſive obedience. What thy well grounded conſcience will ſuffer, do chearfully without repining; where thou mayſt not do lawfully, ſuffer couragiouſly, without Rebellion: thy life and livelyhood is thy Princes; thy conſcience is thy own.

CHAP. LII.

IF thou giveſt to receive the like, it it is exchanged to receive more, it is covetouſneſs: if to receive thanks, it is vanity: if to be ſeen, it is vainglory; if to corrupt, it is bribery; if for example, it is formality; if for compaſſion,

compaſſion, it is charity; if becauſe thou art commanded, 'tis obdience. The affection in doing the work, gives a name to the work done.

CHAP. LIII.

FEar Death, but be not afraid of Death. To fear it whets thy expectation: To be affraid of it dulls the preparation: if thou canſt endure it, it is but a ſleight pain; if not, it is but a ſhort pain: to fear death is the way to live long; to be affraid of death, is to be long a dying.

CHAP. LIV.

IF thou deſire the love of God and man, be humble; for the proud heart, as it loves none but it ſelf, ſo it is beloved by noue but it ſelf: the voice of Humility is Gods Muſick, and the ſilence of Humility is Gods Rhetorick. Humility enforces, where neither Vertue nor Strength can prevail, nor Reaſon.

CHAP.

CHAP. LV.

LOok upon thy burning Taper, and there ſet the Emblem of thy Life; the flame is thy Soul, the wax thy Body, and is commonly a ſpan long; the wax (if never ſo well tempered) can but laſt his length; and who can lengthen it? If ill tempered, it ſhall waſte the faſter; yet laſt his length; an open window ſhall haſten either; an extinguiſher ſhall put out both: husband them the beſt thou canſt, thou canſt not lengthen them beyond their date: leave them to the injury of the Wind, or to the mercy of a waſteful hand, thou haſteneſt them, but ſtill they burn their length: but puff them out, and thou haſt ſhortned them, and ſtopp'd their paſſage, which elſe had brought them to their appointed end. Bodies according to their conſtitutions ſtronger or weaker, according to the equality

lity, or inequality of their Elements, have their dates, and may be preserv'd from shortning; but not lengthned. Neglect may waste them, ill diet may hasten them, unto their journeys end, yet they have liv'd their length; a violent hand may interrupt them, a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his natural life. He only (if any) hath the art to lengthen out his Taper, that puts it to the best advantage.

CHAP. LVI.

DEmean thy self in the presence of thy Prince, with reverence and chearfulness. That without this is too much sadness; this without that is too much boldness: Let thy wisdom endeavour to gain his opinion, and labour to make thy loyalty his confi-

confidence. Let him not find thee falſe in words, unjuſt in thy actions, unſeaſonable in thy ſuits, nor careleſs in his ſervice: croſs not his paſſion, queſtion not his pleaſures, preſs not into his ſecrets; pry not into his prerogative: diſpleaſe him not, leſt he be jealous: the anger of a King is implacable: the jealouſie of a Prince is incurable.

CHAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiours: give diligence to thy calling, and ear to good counſel: give alms to the poor, and glory to God: forgive him that ignorantly offends thee, and him that having wittingly offended thee, ſeeks thee. Forgive him that hath forcibly abuſed thee, and him that hath fraudulently betray'd thee: Forgive all thine enemies, but leaſt of all thy ſelf: Give

and it ſhall be given thee ; forgive and it ſhall be forgiven thee ; the ſum of all Chriſtianity is Give and Forgive.

CHAP. LVIII.

BE not too great a nigard in the commendations of him that profeſſes thy own quality : if he deſerve thy praiſe, thou haſt diſcovered thy judgment, if not, thy modeſty : honour either returns, or reflects to the giver.

CHAP. LIX.

IF thy deſires to raiſe thy fortunes, encourage thy delights to the caſts of Fortune, be wiſe betimes, leſt thou repent too late ; what thou getteſt, thou gaineſt by abuſed providence ; what thou loſeſt, thou loſeſt by abuſed patience ; what thou winneſt is prodigally ſpent ; what thou loſeſt,

it

it is prodigally loſt, it is an evil trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BE very wary for whom thou becom'ſt ſecurity, and for no more than thou art able to diſcharge, if thou loveſt thy liberty. The borrower is a ſlave to the lender: The Security is a ſlave to both; whilſt the borrower and lender are both eaſed, the Security bears both their burdens: he is a wiſe Security that ſecures himſelf.

CHAP. LXI.

LOok upon thy affliction as thou do'ſt upon thy phyſick: both imply a diſeaſe, and both are applyed for a cure; that of the Body, this of the Soul: if they work, they promiſe health: if not they threaten

death: he is not happy that is not afflicted, but he that finds happiness by his affliction.

CHAP. LXII.

IF the knowledge of good whet thy desire to good, it is a happy knowledge: if by thy ignorance of evil, thou art surpriz'd with evil, it is an unhappy ignorance: Happy is he that hath so much knowledge of good as to desire it, and but so much knowledge of evil as to fear it.

CHAP. LXIII.

WHen the flesh presents thee with delights, then present thy self with dangers: where the world possesses thee with vain hopes, there possess thy self with true fear: when the devil brings thee oyl, bring thou vinegar: The way to be safe, is never to be secure.

CHAP.

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: to do evil for evil, is humane corruption: to do good for good; is civil retribution: to do good for evil, is Chriſtian perfection: the act of forgivneſs is Gods Precept; the demander of forgiveneſs is Gods Preſident.

CHAP. LXV.

REverence the Writings of holy men, but lodg not faith upon them, becauſe but men; they are good Pools, but no Fountains. Build on *Paul* himſelf no longer than he builds on *Chriſt*: if *Peter* renounce his Maſter, renounce *Peter*. The word of man may convince reaſon, but the word of God alone can compel conſcience.

CHAP. LXVI.

IN civil things follow the moſt; in matters of Religion, the ſeweſt, in all things follow the beſt: ſo ſhall thy ways be pleaſing to God, ſo ſhall thy behaviour be plauſible with men.

CHAP. LXVII.

IF any loſs or miſery hath befaln to thy brother, diſſemble it to thy ſelf; and what counſel thou giveſt him, regiſter carefully; and when the caſe is thine, follow it: So ſhall thy own reaſon convince thy paſſion, or thy paſſion convince her own unreaſonableneſs.

CHAP. LXVIII.

WHen thou goeſt about to change thy moral liberty into a Chriſtian ſervitude, prepare thy ſelf to be the worlds laughing-ſtock: if thou overcome her ſcoffs, thou

thou ſhalt have double honour: if overcome, double ſhame: he is unworthy of a good maſter, that is aſham'd of a bad livery.

CHAP. LXIX.

LEt not the falling of a Salt, or the croſſing of a Hare, or the crying of a Cricket, trouble thee. They portend no evil, but what thou feareſt; he is ill acquainted with himſelf, that knows not his own fortunes more than they. If evil follow it, it is the punishment of thy ſuperſtition; not the fulfilling of their portent. All things are lucky to thee, if thou wilt, nothing but is ominous to the ſuperſtitious.

CHAP. LXX.

SO behave thy ſelf in thy courſe of life, as at a Banquet. Take what is offer'd with modeſt thankfulneſs: and expect what is not as yet offer'd with hopeful patience: let not thy

rude appetite preſs thee, nor a ſlight carefulneſs indiſpoſe thee; nor a ſullen diſcontent deject thee; who deſires more than enough, hath too much: and he that is ſatisfied with a little, hath no leſs than enough: *Bene eſt cui Deus obtulit parca, quod ſatis eſt manu.*

CHAP. LXXI.

IS thy child dead? he is reſtor'd not loſt: is thy treaſure ſtoln? it is not loſt, it is reſtor'd: he is an ill debtor, that counts repayment loſs, But it was an evil chance that took thy child, and a wicked hand that ſtole thy treaſure: what is that to thee? it matters not by whom he requires the things from whom he lent them: what goods are ours by loan, are not loſt when willingly reſtored, but when unworthily receiv'd.

CHAP. LXXII.

CEnſure no man, detract from no man: praiſe no man before his face;

face; traduce no man behind his back. Boaſt not thy ſelf abroad, nor flater thy ſelf at home: if any thing croſs thee, accuſe thy ſelf: if any one extol thee, humble thy ſelf: honour thoſe that inſtruct thee, and be thankful to thoſe that reprehend thee. Let all thy deſires be ſubjected to reaſon. and let thy reaſon be corrected by Religion. Weigh thy ſelf by thy own ballances, and truſt not the voice of wild Opinion: Obſerve thy ſelf as thy greateſt enemy, ſo ſhalt thou become thy greateſt friend.

CHAP. LXXIII.

ENdeavour to make thy diſcourſe ſuch as may adminiſter profit to thy ſelf, or ſtanders by, leſt thou incur the danger of an idle word: above all Subjects, avoid thoſe that are ſcurrilous and obſcene; Tales that are impertinent and improbable, and dreams.

CHAP LXXIV.

IF God hath bleſt thee with a Son, bleſs thou that Son with a lawful calling: chuſe ſuch employment as may ſtand with his fancy, and thy judgment. His countrey claims his ability toward the building of her honour, if he cannot bring a Cedar, let him bring a Shrub: he that brings nothing uſurps his life, and robs his Countrey of a Servant.

CHAP. LXXV.

AT the firſt entrance into thy eſtate, keep a low ſail; thou mayeſt riſe with honour, thou canſt not decline without ſhame: he that begins as his Father ended, ſhall end as his Father begun.

CHAP. LXXVI.

IF any obſcene Tale ſhould chance to ſlip into thy ears, among the varieties of diſcourſe (if oportunity admit)

admit) reprove it: if otherwiſe, let thy ſilence, or change of countenance, interpret thy diſlike: the ſmiling ear is a Bawd to the laſcivious tongue.

CHAP. LXXVII.

BE more circumſpect over the works of thy brain, than the actions of thy body: thoſe have infirmity to plead for them, but they muſt ſtand upon their own bottoms: theſe are but the objects of few; they of all: theſe will have equals to defend them; they have inferiours to envy them; ſuperiours to deride them; all to cenſure them: it is no leſs danger for theſe to be proclaim'd at *Paul's* Croſs, than for them to be protected in *Paul's* Church-yard.

CHAP. LXXVIII.

USe Common-place-Books, or Collections, as indexes, to light thee to the Authors, leſt thou be abus'd

bus'd: he takes learning upon truſt, makes him a fair Cup-board with anothers plate. He is an ill adviſed purchaſer, whoſe Title depends more on witneſſes than evidences.

CHAP. LXXIX.

IF thou deſire to make the beſt advantage of the Muſes, either by reading, to benefit thy ſelf, or by writing, others, keep a peaceful ſoul in a temperate body: a full belly makes a dull brain, and a turbulent ſpirit a diſtracted judgment. The Muſes ſtarve in a Cooks-ſhop and a Lawyers ſtudy.

CHAP. LXXX.

WHen thou communicates thy ſelf by Letters, heighten or depreſs thy ſtile, according to the quality of the party and buſineſs: That which thy tongue would preſent to any, if preſent, let thy Pen repreſent to him abſent. The

tongue

tongue is the minds interpreter, and the Pen is the Tongues Secretary.

CHAP. LXXXI.

KEep thy ſoul in exerciſe leſt her faculties ruſt for want of motion. To eat, ſleep, or ſport too long, ſtops the natural courſe of her natural actions. To dwell too long in the employments of the body, is both the cauſe and the ſign of a dull ſpirit.

CHAP. LXXXII.

BE very circumſpect to whoſe tuition thou committ'ſt thy Child: every good Scholar is not a good Maſter. He muſt be a man of invincible patience, and ſingular obſervation; he muſt ſtudy Children, that will teach them well, and reaſon muſt rule him, that would rule wiſely: he muſt not take advantage of an ignorant father, nor give too much

much ear to an indulgent Grandmother; the common good must outweigh his private gains, and his credit must outbid gratuities: he must be diligent, and sober, not too familiar, or too reserv'd, neither amorous nor phantastick: just, without fierceness: merciful without fondness: if such a one thou meet with, thou hast found a treasure, which if thou know'st how to value, is invaluable.

CHAP. LXXXVIII.

LEt not thy laughter hansel thy own jest, lest while thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest thou be thought forgetful or barren. There is no sweetness in a Cabage twice sod, or a tale twice told.

CHAP. LXXXIV.

IF Opinion hath lighted the Lamp of thy Name, endeavour to encourage

courage it with thy own oyl, leſt it go out and ſtink. The chronical diſeaſe of popularity is ſhame. If thou be once up, beware. From fame to infamy is a beaten road.

CHAP. LXXXV.

CLeanſe thy morning ſoul with private and due devotions, till then admit no buſineſs: the firſt born of thy thoughts are Gods, and not thine, but by ſacriledge: think thy ſelf not ready till thou haſt prais'd him, and he will be always ready to bleſs thee.

CHAP. LXXXVI.

IN all thy actions think God ſees thee, and in all his actions labour to ſee him; that will make thee fear him, this will move thee to love him. The fear of God is the beginning of knowledge; and the knowledg of God is perfection of love.

CHAP.

CHAP. LXXXVII.

LEt not the expectation of a reverſion entice thy heart to the wiſh of the poſſeſſors death, leſt a judgment meet thee in thy expectation, or a curſe over-take thee in the fruition. Every wiſh makes thee a murtherer, and moves God to be an acceſſary. God often lengthens the life of the Poſſeſſor with the days of the Expector.

CHAP. LXXXVII.

PRize not thy ſelf by what thou haſt, but by what thou art, he that values a Jewel by her golden frame, or a book by her ſilver claſps, or a man by his vaſt eſtate, errs: if thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CHAP.

CHAP. LXXXIX.

LEt not thy Fathers, nor the Fathers, nor the Church thy Mothers belief, be the ground of thine: The Scripture lies open to the humble heart, but lockt againſt the proud inquiſitor; he that believeth with an implicite Faith, is a meer Emperick in Religion.

CHAP. XC.

OF all ſins take greateſt heed of that which thou haſt laſt and moſt repented of. He that was laſt thruſt out of doors, is the next readieſt to croud in again: and he that thou haſt ſorely baffled, is likelieſt to call more help for a revenge. It is requiſite for him that hath caſt one Devil out, to keep ſtrong hold leſt ſeven return.

CHAP.

CHAP. XCI.

IN the meditation of divine myſteries keep thy heart humble, and thy thoughts holy, let Philoſophy not be aſham'd to be confuted, nor Logick bluſh to be confounded; what thou canſt not prove approve; what thou canſt not comprehend believe; and what thou canſt believe admire; ſo ſhall thy ignorance be ſatisfied in thy faith, and thy doubts ſwallowed up with wonders. The beſt way to ſee day-light is to put out thy candle.

CHAP. XCII.

IF Opinion hath cried thy Name up, let thy Modeſty cry thy Heart down, leſt thou deceive it, or it thee: there is no leſs danger in a great Name, than a bad, and no leſs honour in deſerving of praiſe, than in the enduring it.

CHAP. XCIII.

USe the holy Scriptures with all reverence, let not thy wanton fancy carve it out into jeſt, nor thy ſinful wit make it an advocate to thy ſin; it is a ſubject for thy faith not fancy; where a wit and blaſphemy is one trade, the underſtanding is bankrupt.

CHAP. XCIV.

DO'ſt thou complain that God hath forſaken thee; it is thou that haſt forſaken him: 'tis thou that art mutable: in him there is no ſhadow of change; in his light is life: if thy will drive thee into a dungeon, thou mak'ſt thy own darkneſs, and in that darkneſs dwells thy death, from whence, if he redeem thee, he is merciful, if not he is juſt; in both he receives glory.

CHAP.

CHAP. XCV.

MAke uſe of time, if thou lov'ſt eternity: know, yeſterday cannot be recall'd, too morrow cannot be aſſured; too day is only thine, which if thou procraſtinate, thou loſeſt; which loſt, is loſt for ever. *one too day*, is worth *two too morrows*.

CHAP. XCVI.

IF thou be ſtrong enough to encounter with the times, keep thy ſtation; if not; ſhift a foot to gain advantage of the times. He that acts a Begger, to prevent a Thief, is near the poorer. It is a great part of wiſdom, ſometimes to ſeem a fool.

CHAP. XCVII.

IF thou intend thy writings for the publick view, lard them not too much

much with the choice lines of another Author, left thou loſe thy own gravy: what thou haſt read and digeſted, being delivered in thy own ſtile, becomes thine. It is more decent to wear a plain ſuit of one entire cloth, than a gaudy garment chequerredwith divers richer fragments.

CHAP. XCVIII.

IF God hath bleſt thee with inheritance and children to inherit, truſt not the ſtaff of thy family to the hands of one. Make not many beggers in the building up of one great heir, left, if he miſcarry through a prodigal will, the reſt ſink through a hard neceſſity. Gods allowance is a double portion: when high blood and generous breeding, break their faſt in plenty, and dine in poverty, they often ſup in infamy. If thou deny them Falcons wings, to prey on fowl, give them Kites ſtomacks, to ſeize on garbadge.

CHAP.

CHAP. XCIX.

BE very vigilant over thy Child in the *April* of his understanding; left the frosts of *May* nip his blossoms. While he is a tender *Twig*, streighten him; whilst he is a new *Vessel* season him; such as thou mak'st him, such commonly thou shalt find him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability and his capacity. Season his youth with the love of his *Creator*, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectifie than curb it; but reckon idleness among his chiefest faults: Above all things, keep him from vain, lascivious and amorous pamphlets, as the *Primmers* of all vice. As his judgment ripens, observe his inclination, and tender him a *Calling* that shall not

cross

croſs it: forced *Marriages* and *Callings* ſeldom proſper. Shew him both the *Mow* and the *Plough*; and prepare him as well for the danger of the *Skirmiſh*, as poſſeſs him with the honour of the prize. If he chuſe the profeſſion of a Scholar, adviſe him to ſtudy the moſt profitable Arts: *Poetry* and the *Mathematicks*, take up too great a latitude of the ſoul, and moderately uſed, are good *Recreations*, but bad *Callings*; being nothing but their own *Reward*. If he chuſe the profeſſion of a *Souldier*, let him know withal, *Honour* muſt be his greateſt wages, and his enemies his ſureſt *pay-maſter*. Prepare him againſt the danger of a war, and adviſe him of the greater miſchiefs of a *Garriſon*. Let him avoid *Debauchedneſs* and *Duels*, to the utmoſt of his power, and remember he is not his own man: and (being his Countryes ſervant, hath no eſtate in his own life. If he chuſe a *Trade*, teach

teach him to forget his Fathers *House*, and his Mothers *Wing*. Advise him to be conscionable, careful, and constant. This done, thou hast done thy part, leave the rest to providence, and thou hast done it well.

CHAP. C.

COnvey thy love to thy friend, as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee: that friendship will not continue to the end, that is begun for an end.

MEditation is the Life of the Soul, Action is the Soul of Meditation, Honour is the reward of Action: So meditate, that thou may'st do, so do, that thou may'st purchase Honour; for which purchase give God the Glo-

FINIS.